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INTRODUCTORY

SYRIAC METHOD AND MANUAL

BY

ROBERT DICK WILSON, PH.D.

PROFESSOR OF OLD TESTAMENT LANGUAGES AND HISTORY IN THE WESTERN
THEOLOGICAL SEMINARY, ALLEGHENY, PA.

NEW YORK
CHARLES SCRIBNER'S SONS

1891

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TO MY BELOVED PARENTS
THIS WORK
IS
RESPECTFULLY AND GRATEFULLY
DEDICATED

PREFACE.

THE plan of this METHOD AND MANUAL is in general the same as that of the corresponding "Introductory Hebrew Method and Manual" of Professor W. R. Harper, Ph.D. The following notes may be in place by way of explanation.

The first four chapters of Genesis (which are copied with variations from Nestle's "Syriac Grammar") are chosen because they afford the best means of comparison with the Hebrew of Professor Harper's "Manual."

The selections from the 10th to the 32d page, inclusive, lead up gradually from more easy to more difficult portions of the Peshito version. The last selection is the introductory portion of the history of Rabban Soma, possessed in manuscript by the author and never before published. Being printed in the Nestorian alphabet, it will be useful as an introduction to the East Syriac system of writing. For assistance in reading this selection the reader is referred especially to the note under Section I., Article 6, and to Article 6. 6. of the "Elements."

The "Notes and Observations" need no remark, except that the latter contain all of the main principles of Syriac grammar, while the former give all explanations necessary for a full understanding of the orthography, etymology, and syntax of the text.

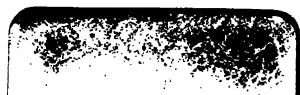
The "Grammar Lessons" carry the student over all the articles of the "Elements of Syriac Grammar," with reviews of the same. The "Word Lessons" contain only such words as are not in the verses of Genesis, upon which the "Exercises" are largely based. When the grammar lesson has been upon a certain subject, the word lesson gives such words as throw light upon it; *e. g.*, in Lesson XI. the grammar lesson is on Lomadh Olaph verbs; the word lesson consists largely of Lomadh Olaph verbs. The vocabulary thus learned can be enlarged from the "Word Lists" on pp.

134-147. The "Exercises" are based upon the text of Genesis and upon the grammar and word lessons. They will be found, it is hoped, an excellent means of fixing in the memory the principles of grammar and the words of most common use. The "Exercises" can be supplemented by the transliteration of Genesis I., and by the literal translation of Genesis I.-IV., found at the end of the volume.

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THE FIRST FOUR CHAPTERS OF GENESIS.

Chapter I.

1 'צִמְיַם צֶמַח הָאֲדָמָה מִן הָאֲדָמָה. 'וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 אֶת מִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 5 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 מִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 10 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.
 15 חֲמִשָּׁה בְּמִצְרָיִם. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן. וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם מִן הַגָּן.

[illegible]

Chapter II.

[illegible]

وَجَعَلَهُ سَقْبًا وَأَخَذَ. ۝ لَّا يُؤْخَذُ لَأِمْخَصِب [كس] مَخْرُؤُنَا أَجْمَعِينَ.
 ۲۱ ۝ وَأَمَّا مَرْيَمُ فَحَسْبُهَا كَلِمَاتُهَا ۝ وَتُؤْمِرُ: ۝ تَهْبِ سُبَا مَجْ
 30 ۝ حَقِيقَتِهِ: ۝ إِذْ هِيَ ضَعُفًا سَكِينَةً. ۲۲ ۝ بَعَثَ مِنْهَا كَلِمَاتُهَا بِتَهْبِ
 مَجْ أُؤْخَذَ لَأَتَدَلُّ ۝ إِذْ هِيَ لَأُؤْخَذَ ۲۳ ۝ إِذْ هِيَ لَأُؤْخَذَ ۝ تِلْكَ أَعْيُنُهَا رُؤْيَا مَجْ
 رُؤْيَا: ۝ مَجْ هِيَ: ۝ تِلْكَ أَعْيُنُهَا رُؤْيَا مَجْ رُؤْيَا: ۝ مَجْ رُؤْيَا
 تَهْبِ. ۲۴ ۝ تِلْكَ تَهْبِ رُؤْيَا لَأَجْمَعِينَ ۝ تَهْبِ: ۝ تَهْبِ
 لَأَتَدَلُّ. ۲۵ ۝ تَهْبِ رُؤْيَا سُبَا ضَعُفًا. ۲۶ ۝ تَهْبِ رُؤْيَا: ۝ أُؤْخَذَ
 35 ۝ لَأَتَدَلُّ ۝ لَأُؤْخَذَ ۝

Chapter III.

1 ۝ هَمَّا حَمْرًا تَهْبِ مَجْ حَمْرًا سَقْبًا ۝ رُؤْيَا رُؤْيَا مَجْ رُؤْيَا.
 ۵ ۝ هَمَّا سَمًا لَأَتَدَلُّ. ۝ هَمَّا سَمًا رُؤْيَا ۝ لَأُؤْخَذَ مَجْ ۝ لَأُؤْخَذَ
 قَرْنًا. ۲ ۝ هَمَّا رُؤْيَا حَمْرًا. ۳ ۝ قَرْنًا رُؤْيَا ۝ رُؤْيَا مَجْ
 تَهْبِ. ۴ ۝ هَمَّا قَرْنًا رُؤْيَا ۝ رُؤْيَا مَجْ ۝ لَأُؤْخَذَ مَجْ ۝ لَأُؤْخَذَ
 5 ۝ هَمَّا ۝ لَأُؤْخَذَ مَجْ ۝ لَأُؤْخَذَ مَجْ ۝ لَأُؤْخَذَ مَجْ ۝ لَأُؤْخَذَ
 تَهْبِ. ۶ ۝ هَمَّا رُؤْيَا ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ
 مَجْ هَمَّا ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ
 رُؤْيَا ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ
 قَس. ۷ ۝ هَمَّا مَجْ قَرْنًا ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ ۝ رُؤْيَا مَجْ

PSALM II.

[illegible]

٥٠ صِيْرًا مَزَوِيًّا مَحْنًا لَا يَحْتَمِلُ مَجِيءَ وَلَا يَنْجُو أَفْلًا مَحْنًا يَمْدَدُ * ٥ ١
 يَدْمَقُ هَمًّا طَلَقًا ٥٠ صِيْرًا . ٥ يَمْدَدُ لَكُنْ صِلْدًا ٥ يَدْمَقُ إِنْ
 مَجِيءَ أَوْ يَمْدَدُ صِيْرًا مَجِيءَ سَهْمًا ٥ يَدْمَقُ صِلْدًا * ٥ مَجِيءَ مَجِيءَ
 مَجِيءًا كُنْ ٥ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ
 " ٥ سِيْرًا كُنْ حَضْرَتًا ٥ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ 5
 يَمْدَدُ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ

Chapter IV.

١ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ * ٥
 مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ
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 ١٠ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ *
 مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ
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 ١٥ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ
 مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ مَجِيءَ

[illegible]

16 תִּלְכֵּי מַלְכֶּךָ וְתִכְהֶינָה וּמִנֵּי רָצוּ חֹר מַצִּיחִי . וְזֶה מִנֵּי מִמֶּנִּי .
 וְהָלַךְ שֹׁמֵרָא וְיִצְחָקָא מִמִּנֵּי חֲבִיתִיכִי וְלֹא יִכְלֵי וְעִמְּסִי
 כְּמִנֵּי * 17 וְיִצְחָקָא יָבֵד אֶעֱזֹר מִנֵּי שִׁיחֲלָא . חֲמֵדָא בְּחִיבִי אִנָּא
 מְדַמֵּנָא . וְאַשְׁמַת חֲמֵשׁ אִשׁוּר וְשִׁיבִי רָצוּ חָלִי מִצִּיחִי וְעָכָב יָחֵ *
 5 18 וְזֶה שִׁמְעִי מִיִּשְׂרָאֵל יִמְדִּי אִיִּיקָא חֲדָלָא . וְיִמְדִּי וְעָכָב לֹאֲכֵל לֹא יִכְלֵי
 וְלֹא פִּסְחֵי *
 וְלֹא פִּסְחֵי *

Chapter IV.

1 יִכְלֵי וְיִמְדִּי מִמִּנֵּי אִיִּיקָא וְיִמְדִּי אִשְׁמַת חֲמֵשׁ . וְיִצְחָקָא יָבֵד
 חֲדָלָא וְחֲמֵשׁ חֲבִיתִיכִי שִׁיחֲלָא . וְעָכָב יָחֵ . וְעָכָב יָחֵ . וְעָכָב יָחֵ .
 שִׁיחֲלָא . וְלֹא יִכְלֵי חֲמֵשׁ חֲבִיתִיכִי * 2 וְיִצְחָקָא יָבֵד אֶעֱזֹר
 10 יִמְדִּי מִיִּשְׂרָאֵל . וְאַשְׁמַת חֲמֵשׁ אִשְׁמַת חֲמֵשׁ . וְיִצְחָקָא יָבֵד
 חֲדָלָא וְחֲמֵשׁ חֲבִיתִיכִי . וְעָכָב יָחֵ . וְעָכָב יָחֵ . וְעָכָב יָחֵ .
 וְיִצְחָקָא יָבֵד אֶעֱזֹר מִנֵּי שִׁיחֲלָא . וְעָכָב יָחֵ . וְעָכָב יָחֵ .
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 * 3 וְיִצְחָקָא יָבֵד אֶעֱזֹר מִנֵּי שִׁיחֲלָא . וְעָכָב יָחֵ . וְעָכָב יָחֵ .
 15 וְיִצְחָקָא יָבֵד אֶעֱזֹר מִנֵּי שִׁיחֲלָא . וְעָכָב יָחֵ . וְעָכָב יָחֵ .
 חֲדָלָא יָבֵד אֶעֱזֹר מִנֵּי שִׁיחֲלָא .

FROM THE GOSPEL OF ST. MATTHEW.

Chapter XXVI.

١. "وَمِنْ بَعْدِ يَسَعَى فُلُوسَى قِيلَ لَهَا: اِذْ هَلْ لَكَ قُوَّةٌ؟
 ٢. "فِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ٣. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ٤. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ٥. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ٦. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ٧. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ٨. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ٩. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ١٠. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ١١. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ١٢. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ١٣. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ١٤. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،
 ١٥. "وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ، وَفِي يَوْمِ الْيَوْمِ،

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اَوَكْتِهِي خُذْ مَعًا ذَا قُتَيْلَا اَمَّا وَتَعَزَّ اَوْفِيَّتِيَا طَبِيعِي ۞
 " يَمُوتُكَ يَبِ جَاغَا اَيَّ اَوَكْتِهِي صُذِيَا مَجْ ذَوَسْمَا خُزْمَا كُزْمَا وَذَا
 قُتَيْلَا مَخَا يَدِي كَجْ خُزْ بَتِيَا بِلِسِيَا سُنْزَا ۞ " ذَعَتْ قُتَيْلَا يَبِ
 عَمِيَّتِيَا مَوَلَمَمَا كُكْسَ صُكْبِي ۞ اَوَكْتِهِي كَا يَغَمَا شُتْزَا اَبُو بَلِيَمَمَا لَمِيَا
 مَلَا اَحْمَسَا ۞ " اَوَلْزَا شُتْزَا شُتْزَا دَهَمَمَا اِسْرَمَد يَبِ مَوَصَه مَزِي 5
 اَوَكْتِهِي ۞ " اَوَلْزَا اَمَزْ دَمَمَص اِنَا دَامِيَا اَمَلَا بَلْجَا مَكْمَكَمَا
 مَتَمِيَا اَعْلَمَهِي ۞ " مَمَزْ ذَا قُتَيْلَا اَوَكْتِهِي ۞ اَوَلْزَا مَجْمَا اَيَا
 دَمَلْمَلَا . مَلَا مَكْمَهِي كُكْسَ اَوَكْتِهِي ۞ " يَغَمَا يَبِ مَمِيَا اَوَكْتِهِي
 مَحَلَا ذَا قُتَيْلَا اَوَكْتِهِي ۞ مَحَلَا اِنَا كُزْ صَكَمَا سَمَا دَمَلْمَلَا كُزْ
 اَيَا مَمِيَا صَمِيَا بَلْجَا ۞ " اَوَكْتِهِي ۞ اَوَكْتِهِي يَغَمَا . اَيَا اَمَزْ . اَوَكْتِهِي اِنَا 10
 خَمْ يَبِ دَمَلْمَلَا اَوَكْتِهِي كُكْسَ اَوَكْتِهِي دَامَلْمَلَا بَلْجَا مَجْمَا دَمَلْمَلَا
 اَوَلْزَا كَا خَلَّتْ مَحَلَا ۞ " اَوَكْتِهِي ذَا قُتَيْلَا اَوَكْتِهِي مَلَمَلَمِيَا اَوَكْتِهِي . اَوَكْتِهِي
 اَوَكْتِهِي مَحَلَا مَحَلَا مَحَلَا كُزْ شُتْزَا . اَوَكْتِهِي مَحَلَا مَحَلَا مَحَلَا
 " مَحَلَا اَوَكْتِهِي . خَلَّ اَوَكْتِهِي سَمَلْمَلَا ۞ " اَوَكْتِهِي ذَعَمْ
 عَاقَتَهِي مَحَلَا مَحَلَا ۞ اَوَكْتِهِي . اَوَكْتِهِي يَبِ مَحَلَا ۞ اَوَكْتِهِي 15
 " اَوَكْتِهِي اَوَكْتِهِي كُزْ مَحَلَا مَحَلَا ۞ " جَاغَا يَبِ مَحَلَا
 اَوَكْتِهِي خَمْ صَمَزْ مَحَلَا خَمَزْ اَمَلَا سَمَا اَوَكْتِهِي ۞ اَوَكْتِهِي اَيَا خَمَزْ
 يَغَمَا ۞ اَوَكْتِهِي ۞ " اَوَكْتِهِي يَبِ مَحَلَا مَحَلَا ۞ اَوَكْتِهِي . اَوَكْتِهِي اِنَا
 مَحَلَا اَوَكْتِهِي ۞ " مَحَلَا لَعَفْ خَمَلْمَلَا سَمَلْمَلَا اَوَكْتِهِي اَوَكْتِهِي .

[illegible]

بِخَصِيْفَةٍ مِّنْ مَّزْجٍ مِّنْ حَلِيبٍ . مِّنْ مَّزْجٍ مِّنْ مَّزْجٍ مِّنْ حَلِيبٍ . " وَأَمَّا
 هَذِهِ السَّحَابُ فَهِيَ كَالْحَدِيدِ مَصْنُوعَةٌ قَدْ لَعَنُوا فِي حَيَاتِهِمْ أَهْلَ
 مَدِيْنَةٍ مِنْ أَمْعَا . " ثُمَّ أَمَرَ أَنْ يُقَاتِلَ مَدِيْنَةَ مَدِيْنَةٍ كَمَا سَمِعُوا
 مَمِيْنَتَهُمْ وَأَمَّا مَدِيْنَةُ " فَأَسْرَتْنَا أَيْسَ لَعَنُوا لَأَ يَخْضَعُ خَلِيْفَتُهُ .
 5 فِي مَكْنَجَةٍ مِّنْ مَّزْجٍ مِّنْ حَلِيبٍ . ثُمَّ أَمَرَ أَنْ يُقَاتِلَ مَدِيْنَةَ مَدِيْنَةٍ كَمَا
 " لَعَنُوا كَلَّ حَلِيبٍ لَعَنُوا مَدِيْنَةَ مَدِيْنَةٍ فِي رُحَا حَلِيبٍ . أَهْلُ رُحَا
 إِنَّا بَرَكْنَا . " ثُمَّ أَمَرَ أَنْ يُقَاتِلَ مَدِيْنَةَ مَدِيْنَةٍ كَمَا سَمِعُوا
 حَلِيبٍ . " فِي يَدِ مَدِيْنَةٍ فِي يَدِ مَدِيْنَةٍ كَلَّ حَلِيبٍ أَهْلُ حَلِيبٍ كَمَا
 رَمَى . " وَأَمَّا رَمَى مَدِيْنَةٍ مَدِيْنَةٍ حَلِيبٍ رَمَى . " إِنَّا
 10 حَمَلْنَا مَصْمُومًا . " إِنَّمَا فِي يَدِ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ
 مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ
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 " مَدِيْنَةٍ فِي يَدِ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ
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 15 زُنَا وَاسْمُهَا إِنِّي بَرَكْتُ فِي يَدِ حَلِيبٍ حَلِيبٍ مَدِيْنَةٍ مَدِيْنَةٍ
 مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ مَدِيْنَةٍ
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SELECTION FROM THE HISTORY OF RABBAN SOMA.

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[illegible]

GLOSSARY.

1.

إِصْر to perish.

أَبَا father, § 87. 1.

أَصْرْنَا perdition.

أَصْ grief.

أُحْرْنَا hired.

أُحْرْنَا hire.

أُحْرْنَا field.

أُحْرْنَا Edomite.

أُحْرْنَا Adam.

أُحْرْنَا ground.

أُحْرْنَا ear.

أُحْرْنَا or.

أُحْرْنَا artificer.

أُحْرْنَا oh!

أُحْرْنَا way.

أُحْرْنَا treasury.

أُحْرْنَا Jerusalem.

أُحْرْنَا to go, § 64. 1.

أُحْرْنَا brother, § 87. 1.

أُحْرْنَا afterwards.

أُحْرْنَا the last.

أُحْرْنَا other, next.

أُحْرْنَا other, § 87. 4.

أُحْرْنَا to seize.

أُحْرْنَا possession.

أُحْرْنَا according to, like, § 89 B 1.

أُحْرْنَا according as, so that.

أُحْرْنَا where?

أُحْرْنَا where is?

أُحْرْنَا as.

أُحْرْنَا God.

أُحْرْنَا who, which, what? §§ 39. 103.

أُحْرْنَا tree.

أُحْرْنَا whence?

أُحْرْنَا who, which, what? §§ 39. 103.

أُحْرْنَا Israel.

أُحْرْنَا see أُحْرْنَا.

أُحْرْنَا glory, honor.

أَيْدٍ there is, §§ 65, 128.	أَنْتَ thou <i>m.</i>
أَمْسَمَ together, as one.	أَنْتِ thou <i>f.</i>
أَمْثَلُ like, § 89 B. 1.	أَنْثَى woman, § 87, 8.
أَكَلَ to eat.	أَشْفَى healing.
أَخْنَمَ stranger.	إِسْهَرِيَّةٌ soldier.
أَخَّ God.	إِسْجَمَ figure, form.
أَخْمَدُ divine.	إِسْفَهَ sponge.
إِلَّا if not, unless, but.	إِسْبَنَ band.
إِنْكَ if, § 138. 5.	إَسَرَ to bind.
إِلْيَاجَ Elijah.	أَف also.
إِرْبَ rib.	أَفْلا also not, nor.
إِجَعَ to learn.	أَفْهَ although.
إِجَعَّ to teach.	أَقْبَ face, vail, § 87, 9.
إِكْفَ ship.	أَرْبَعُ four.
إِمَّا mother, § 87. 7.	أَرْبَعِيْنَ forty.
إِمْنَعُ nations, § 86. 3; 87.3.	أَرْبَعِيْن widow.
أَمِجَ verily, amen.	أَرْضَ earth.
أَمِجَابَ always, ceaselessly.	أَرِيْمَكَ see أَرِيْمَكَ.
أَمَرَ to say.	أَرَى to pour.
أَمْدَا maid.	أَحْصَ see أَحْصَ.
أَمْدَمَ when.	أَمْدُ foundation.
أَمَّ II to persevere.	أَتَى to come.
أَ if, § 138.	أَتَى sign, § 86. 3.
أَنَا I, § 35.	أَسْوَ Assyria.
أَنْتَ them <i>m.</i> , § 36. 2.	أَتَى place.
أَنْشَ Enosh.	
أَنْتِ them <i>f.</i> , § 36. 2.	ع.
أَنْبَ man, one, some one, §§ 90. 4,	ع in, among.
Rem. 2; 107. 1, 5.	عَ II to be displeased.

سَرَفٌ to scatter.	سَأَلَ to ask.
سَمِيَ to be ashamed.	سَأَلَ request.
سَمٌ waste.	سَأَلَ inquirer.
سَمٌ firstborn, firstling.	سَمٌ cattle.
سَمٌ blessings.	سَمٌ enmity.
سَمٌ to despise.	سَمٌ oxen.
سَمٌ to mock.	سَمٌ son, § 87. 10.
سَمٌ at once.	سَمٌ filially.
سَمٌ to conceive.	سَمٌ son of man.
سَمٌ conception.	سَمٌ to create.
سَمٌ to console.	سَمٌ beryl.
سَمٌ judgment seat.	سَمٌ bedellium.
سَمٌ between (before suffixes).	سَمٌ to bend.
سَمٌ evil.	سَمٌ to bless.
سَمٌ evil, wickedness.	سَمٌ but.
سَمٌ between.	سَمٌ lightning.
سَمٌ house.	سَمٌ after.
سَمٌ Bethany.	سَمٌ afterwards.
سَمٌ to weep.	
سَمٌ weeping.	
سَمٌ alone.	سَمٌ to choose.
سَمٌ to build.	سَمٌ side.
سَمٌ flesh.	سَمٌ to form.
سَمٌ to be pleased, to delight.	سَمٌ man.
سَمٌ incense.	سَمٌ Golgotha.
سَمٌ ointment.	سَمٌ to twist.
سَمٌ behindhand.	سَمٌ Gethsemene.
سَمٌ to swallow.	سَمٌ to blaspheme.
سَمٌ lord.	سَمٌ to touch.

midst.	سَاحِبٌ sacrifice.
blasphemy.	بَحَفٌ to cleave.
body.	بَصٌ to lead.
flock.	بَعْدٌ field.
to laugh.	بَغٌ to lie.
Gihon.	بَغْمٌ lie.
thief.	بَغْمٌ gold.
for.	بَغْمٌ regimen, life.
adulterer.	بَغْمٌ misery.
to reveal.	بَغْمٌ memorial, memory.
to defraud.	بَغْمٌ to judge.
wave.	بَغْمٌ sweat.
Galilee.	بَغْمٌ to exult.
to complete.	بَغْمٌ to bruise.
entirely.	بَغْمٌ to fear.
to steal.	بَغْمٌ fear.
kind.	بَغْمٌ to oppress.
to cry.	بَغْمٌ lictor.
cry.	بَغْمٌ own, § 106.
to rebuke.	بَغْمٌ but, indeed.
wing.	بَغْمٌ judgment.
vine.	بَغْمٌ judge.
leper.	بَغْمٌ denar.
bone.	بَغْمٌ to dwell.
?	بَغْمٌ habitation.
	بَغْمٌ monastic life.
that, who, those who. See §§ 38,	بَغْمٌ covenant.
136, 137. 4. 5.	بَغْمٌ to purify.
to sacrifice.	بَغْمٌ pure.

זָכַר II to remember.

זָכָר male.

זָכַח to disturb.

זָכַח is it not? § 132.

זָכַח blood.

זָכַח likeness.

זָכַח price.

זָכַח like.

זָכַח sleeping.

זָכַח to sleep.

זָכַח tear.

זָכַח II to wonder.

זָכַח to rise.

זָכַח Tigris.

זָכַח grade, ordination.

זָכַח briars.

זָכַח to come to.

זָכַח to exercise, teach.

זָכַח palace.

זָכַח behold.

זָכַח Abel.

זָכַח governor.

זָכַח this, § 37.

זָכַח that, § 37.

זָכַח he it is.

זָכַח he, § 35.

זָכַח to be, § 127.

זָכַח existence.

זָכַח (זָכַח) she, § 35

זָכַח that, § 37.

זָכַח them.

זָכַח temple.

זָכַח to believe.

זָכַח these, § 37.

זָכַח so, likewise.

זָכַח there, therefore.

זָכַח thus, so.

זָכַח to go, walk.

זָכַח V to profit.

זָכַח this, § 37.

זָכַח they, § 35.

זָכַח those, § 37.

זָכַח those *f.*, § 37.

זָכַח to return, overturn.

זָכַח here.

זָכַח now.

זָכַח and, that, when, or.

זָכַח woe, alas.

זָכַח it is right, necessary.

זָכַח to appoint a time.

זָכַח Zebedee.

זָכַח to buy.

ٲٲٲ time.
 ٲٲٲ just.
 ٲٲٲ righteousness.
 ٲٲ II to take heed.
 ٲٲ fetid.
 ٲٲ pure.
 ٲ to be moved.
 ٲٲ earthquake.
 ٲٲ purple.
 ٲٲ olives.
 ٲٲ pure.
 ٲٲ ornament.
 ٲٲ small.
 ٲٲ cross.
 ٲٲ to crucify.
 ٲ to sow.
 ٲٲ seed.

س.

ٲٲ free, noble.
 ٲٲ to corrupt.
 ٲٲ corruption.
 ٲٲ neighbor.
 ٲٲ to include, bind up.
 ٲٲ life or cell of a recluse.
 ٲٲ chaff.
 ٲٲ lame.
 ٲ one.
 ٲٲ joy.

ٲٲ to be glad.
 ٲٲ to make glad.
 ٲٲ eleven.
 ٲٲ to surround.
 ٲٲ new.
 ٲٲ Eve.
 ٲ to be guilty.
 ٲ to show.
 ٲٲ love.
 ٲٲ staff, rod.
 ٲٲ serpent.
 ٲٲ Havilah.
 ٲ to pity.
 ٲ to look.
 ٲ to make white.
 ٲ white.
 ٲٲ Horeb.
 ٲ to see.
 ٲٲ vision, countenance.
 ٲ to sin.
 ٲ sin. ٲ sinner.
 ٲ sin. ٲ sinful.
 ٲ violence.
 ٲ to live.
 ٲ living.
 ٲ life.
 ٲ guilty.
 ٲ animal.
 ٲ strength.

مَتَكَدُّنٌ mighty.

سُنِّي linen.

سَمِعَ to know.

سَلَا sweet.

سَلَا vinegar.

سَجِب mixed.

سَخَفٌ dream.

سَكَف to change.

سَكَف for, instead of.

سَمْعًا five.

سَمَدَةٌ wrath.

سَهْدٌ anguish.

سَلَمُوح Enoch.

سَنَ we.

سَلْدَةٌ supplication.

سَلَمَ to strangle.

سَلْمًا cord.

سَهْلًا to be innocent.

سَهْلًا holy, sacred.

سَقَمَ to reproach, revile.

سَقَمٌ envy.

سَقَبَ to urge, incite.

سَعِيْثًا studiously, carefully.

سَحْلًا field.

سَرَعَ to dry up, be desolate.

سَرَفًا 1. waste. 2. sword, share.

سَرَفَ to curse.

سَرَفٌ enchanter.

سَرَفٌ end.

سَف to suffer.

سَفًا suffering.

سَمَف to impute, reckon.

سَمَفٌ thought, meditation.

سَمَفٌ darkness.

سَدٌ sister.

سَدٌ to seal.

سَدٌ

سَدٌ report, fame.

سَدٌ very.

سَدٌ good.

سَدٌ happiness.

سَدٌ nation, race.

سَدٌ error.

سَدٌ mountain.

سَدٌ to prepare.

سَدٌ goodness, grace.

سَدٌ price.

سَدٌ boy.

سَدٌ youth.

سَدٌ shade.

سَدٌ to injure, rob.

سَدٌ shadow, demon.

سَدٌ to pollute, profane.

سَدٌ profane.

سَدٌ impurity.

سَدٌ to err, seduce.

سَدٌ to taste, eat.

יָרָא to strike.

יָרַף leaf.

יָחַא to hide.

ס.

יָבֵשׁ dry land.

יָצַא to lead.

יָצַח propagator, successor.

יָבֵא Jobal.

יָבֵא to be dry.

יָבֵא dry land.

יָבֵא hand, § 87. 2.

יָבֵא to confess, give thanks.

יָבֵא to know.

יָבֵא knowledge.

יָבֵא to give, § 64. 7.

יָבֵא Judah.

יָבֵא Jew.

יָבֵא Jubal.

יָבֵא education.

יָבֵא day.

יָבֵא daily.

יָבֵא Jonah.

יָבֵא Joses.

יָבֵא Joseph.

יָבֵא Jopha.

יָבֵא greenness.

יָבֵא only.

יָבֵא to bear.

יָבֵא child.

יָבֵא sea.

יָבֵא to swear.

יָבֵא right hand.

יָבֵא day.

יָבֵא to add.

יָבֵא to spring up.

יָבֵא Jacob.

יָבֵא forest, thorn.

יָבֵא to burn.

יָבֵא precious.

יָבֵא to honor.

יָבֵא honor.

יָבֵא to be great.

יָבֵא heir.

יָבֵא inheritance.

יָבֵא to extend.

יָבֵא Jesus.

יָבֵא Gen. 1. 1, § 89c.

יָבֵא to sit.

יָבֵא more.

יָבֵא more.

יָבֵא orphan.

יָבֵא to profit.

ס.

יָבֵא sorrow.

יָבֵא stone.

יָבֵא but.

حَصَف to subdue.
 حَصْفٌ sulphur.
 حَيَّ when, while.
 حَيَّة it is sufficient.
 حَنِا priest.
 حَا window.
 حَقَا thorns.
 حَمَصَا star.
 حَمَسَا throne.
 حَمِيَّاتُ tunics.
 حَمَّ Cush.
 حَمَّا nature.
 حَمَّ indeed.
 حَا all, § 108.
 حَا to withhold, restrain.
 حَكَلَا crown.
 حَلَامِيَّس Chlamys.
 حَلَا how.
 حَصَّن to be sad.
 حَمَمَا congregation.
 حَنَزَا cithara.
 حَلَم to assemble.
 حَمَّا assembly, collection.
 حَمَّا to cover.
 حَمَّا cup.
 حَمَمَا silver.
 حَعَّ to deny.
 حَا to be sad.
 حَرُوبَا Cherub.

حَرُوبَا preaching.
 حَا to preach.
 حَمَّ sad.
 حَمِيَّس sick, infirm.
 حَمَمَا sadness.
 حَا to surround, lead around.
 حَمَمَا vineyard.
 حَمَمَا belly.
 حَمَّ to stumble.
 حَمَّ to beseech.
 حَمَّ to write.
 حَمَمَا book.
 حَمَمَا linen.
 حَمَّ to strive.

ح.

ح to § 123 sq.
 لَّا not.
 لَّا to labor, be weary.
 حَلَا heart.
 حَصَف to clothe.
 حَمَمَا clothing.
 حَمَمَا dish.
 حَمَمَا legions.
 حَمَمَا Levi.
 حَمَمَا to curse.
 حَمَمَا before.
 حَمَمَا to, with.
 حَمَمَا curses.

لَحْمٌ bread.

لَحْمًا quickly, immediately.

لَا there is not, § 65, 128.

لَيْلٌ night.

لَعَنَ indeed, forsooth.

لَعْمٌ Lamech.

لَهْبٌ thief.

لَهُ above.

لَهُ to eat.

لِسَانٌ tongue.

م.

مَا what?

مَأْكَلٌ food.

مَائَةٌ vessel, vestment.

مَائِدَةٌ fountain.

مَغْدَلَةٌ Magdalene.

مَعْدٌ in vain.

مَذْبَحٌ altar.

مَدْرَسَةٌ wilderness.

مَدِينَةٌ city.

مَا شَيْءٌ anything § 109.

مَشْرِقٌ east.

مَشْرِقٌ orient, east.

مَشْرِقٌ eastern.

مَدْحٌ birth.

مَدْعَةٌ oaths.

مَا شَيْءٌ what?

مُوسَى Moses.

مَوْتٌ death.

مَضَى to smite.

مَضْجٌ straitway.

مَهُجَاةٌ Mehujael.

مَحْضٌ morrow.

مَضْمَلٌ wave, billow.

مَدَّ to come.

مَدَّنٌ on account of.

مَدَّنٌ because that.

مَدْبُوتٌ booth, shade.

مَدْبُوتٌ deceiver.

مَدْرٌ rain.

مَدْرٌ water.

مَنْصَلٌ propagator, successor.

مَدِينَةُ مَتْرُپُولِيتَانِ Metropolitan.

مَدْحٌ to deride.

مَدَّ to die.

مَدَّ dead.

مَدَّ مَلِيَّوْرَا meliora, virtues.

مَدَّ yet, hence.

مَدْحٌ humble.

مَدْحٌ humbly.

مَدْحٌ humility.

مَدْحٌ now.

مَدَّ to betroth.

مَدَّ to be full.

مَدَّ word.

مَدْلَاةٌ messenger, angel.

مَلَاخِي Malachi.

سَاحِلٌ sailor.

مَكْرٌ to counsel.

مَلِكٌ king.

مَكْرٌ counsel.

مَلِكُوتٌ kingdom.

كَلِمٌ word.

كَلِمٌ to speak.

كَلِمٌ word.

مُتَعَلِّمٌ teacher.

كُلِّمٌ ever, at all.

مِنْ from, more than.

مَنْ who? مَنْتَ who is?

مَنْتَ what? § 39, 132.

مَنْتَ what is?

مَنْتَ to take part, be numbered.

مَنْتَ to come, bring.

مَنْسَقٌ to become poor.

مَنْسَقٌ poor.

مَنْسَقٌ quick, bold.

مَنْسَقٌ helper.

مَنْسَقٌ spring, fountain.

مَنْسَقٌ tithes.

مَنْسَقٌ setting.

مَنْسَقٌ cave.

مَنْسَقٌ supPLICATOR.

مَنْسَقٌ midst.

مَنْسَقٌ burial.

مَنْسَقٌ way.

مَنْسَقٌ intoxicating.

مَنْسَقٌ merciful.

مَنْسَقٌ mercy.

مَنْسَقٌ clement.

مَنْسَقٌ garment.

مَنْسَقٌ Lord.

مَنْسَقٌ Mary.

مَنْسَقٌ bitterly.

مَنْسَقٌ gall.

مَنْسَقٌ admonition.

مَنْسَقٌ stature, age.

مَنْسَقٌ oil.

مَنْسَقٌ Messiah.

مَنْسَقٌ Messianic.

مَنْسَقٌ able, possible.

مَنْسَقٌ skin.

مَنْسَقٌ tent, house.

مَنْسَقٌ traitor.

مَنْسَقٌ perfect, whole.

مَنْسَقٌ drink.

مَنْسَقٌ Methusael.

ب.

بَا now.

بَا to prophecy.

بَا prophet.

بَا to kindle.

بَا to smite, beat.

بَا to shine.

بَا long.

לָּ to be long.	תְּסִטָּה temptation.
לָּ to vow.	לָּ to pour out.
לָּ vow.	נָּ Naamah.
לָּ to shine.	נָּ to breath.
לָּ river.	נָּ to fall.
לָּ light.	נָּ to go out.
לָּ Nod.	נָּ to break.
לָּ to move, wander.	נָּ soul.
לָּ light.	נָּ to plant.
לָּ to rest.	נָּ plant.
לָּ stranger.	נָּ Nazarene.
לָּ fish.	נָּ female.
לָּ fire.	נָּ pure.
לָּ brass.	נָּ hewn.
לָּ to go down.	נָּ to cleave to.
לָּ garment.	נָּ to knock.
לָּ injunction.	נָּ to breathe.
לָּ to distil, instil.	נָּ breath.
לָּ to watch, observe.	נָּ to kiss.
לָּ quietly.	
לָּ Nineveh.	
לָּ yoke.	שָּ silver.
לָּ sign, purpose.	שָּ to think.
לָּ guile.	שָּ hope.
לָּ chastity.	שָּ gospel.
לָּ law.	שָּ much, great.
לָּ lawfully.	שָּ much, many.
לָּ to try, tempt.	שָּ to multiply.
לָּ to take, receive.	שָּ to worship.

شَهِيد to witness.

شَعْبٌ multitude.

كَلِمَةٌ colloquy, word.

شَعْبَةٌ bar.

ضَمَّ to put.

سَبَّأ to incline, sin.

صَبَرَ to endure.

سَيْفٌ sword.

سَمَّأ to expect.

سَمَّأ to be wise.

سَمَّأ trespass.

سَمَّأ Iscariot.

سَجَّأ to reject.

سَجَّأ to go up.

سَمَّأ lying.

سَمَّأ left, left hand.

سَنَأ to hate.

سَكَنَ to do, happen.

سَمَّأ threshold.

سَمَّأ lip.

سَمَّأ sword.

سَمَّأ to receive the tonsure.

سَمَّأ book.

سَمَّأ scribe.

سَمَّأ sackcloth.

سَمَّأ vanity.

سَمَّأ vain.

سَمَّأ in vain.

سَمَّأ to destroy.

سَمَّأ feast.

سَمَّأ to make.

سَمَّأ workman, slave.

سَمَّأ work.

سَمَّأ to pass over, transgress.

سَمَّأ the uttermost part.

سَمَّأ Hebrew.

سَمَّأ to roll.

سَمَّأ quickly.

سَمَّأ calf.

سَمَّأ until.

سَمَّأ Ada.

سَمَّأ as yet.

سَمَّأ before that.

سَمَّأ until.

سَمَّأ Eden.

سَمَّأ feast.

سَمَّأ church.

سَمَّأ ecclesiastical.

سَمَّأ memorable.

سَمَّأ to be customary.

سَمَّأ grievous.

سَمَّأ thorn.

سَمَّأ blind.

سَمَّأ iniquity.

سَمَّأ evil-doer.

سَمَّأ depth.

سَمَّأ branch.

كَمْ to be sad, anxious.

كُنْ to watch.

كُنْ to wipe out.

كَمْ Edar (Irak).

كَمْ eye.

كَمْ before.

كَمْ upon, over, against, at, unto,
for, on account of.

كَمْ because.

كَمْ to go in.

كَمْ ever, age, world.

كَمْ above.

كَمْ worldly, secular.

كَمْ cause, accusation.

كَمْ with.

كَمْ people.

كَمْ to baptize.

كَمْ farmer.

كَمْ laborious.

كَمْ to toil.

كَمْ toil.

كَمْ to dwell.

كَمْ to answer.

كَمْ flock.

كَمْ cloud.

كَمْ herb.

كَمْ Esau.

كَمْ twenty.

كَمْ dust.

كَمْ grief, anxiety.

كَمْ heel.

كَمْ root.

كَمْ sheep.

كَمْ evening.

كَمْ cunning, subtle.

كَمْ naked.

كَمْ to flee.

كَمْ to be strong.

كَمْ future.

كَمْ rich.

ف.

ف fruit.

ف to meet.

ف body.

ف corporally.

ف corporal.

ف plough.

ف mouth.

ف to persuade.

ف tribute, remuneration.

ف commandment.

ف separation, judgment.

ف to cease, remain.

ف comparison.

ف potter.

ف unleavened bread.

ف Pilate.

مُسْتَا supplication.
 فِشُون Pishon.
 فَكَلَ to doubt, divide.
 فَكَلَ to till, work.
 فَكَلَ to cast out.
 فَكَلَ a certain one.
 فَكَلَ occasion, opportunity.
 فَكَلَ to turn.
 فَكَلَ turning.
 فَكَلَ sole.
 فَكَلَ lot.
 فَكَلَ to cut off, break.
 فَكَلَ to free, liberate.
 فَكَلَ passover.
 فَكَلَ to command.
 فَكَلَ useful, tolerable.
 فَكَلَ plain.
 فَكَلَ to be fruitful.
 فَكَلَ whip.
 فَكَلَ Paradise.
 فَكَلَ apron.
 فَكَلَ iron.
 فَكَلَ to fly.
 فَكَلَ bird.
 فَكَلَ pretorium.
 فَكَلَ to avenge.
 فَكَلَ face.
 فَكَلَ to go away, free.
 فَكَلَ to separate, assign.

فَكَلَ Euphrates.
 فَكَلَ dung.
 فَكَلَ to expound.
 فَكَلَ word.
 فَكَلَ table.
 فَكَلَ to open.
 فَكَلَ
 فَكَلَ to wish, will.
 فَكَلَ will.
 فَكَلَ willingly.
 فَكَلَ to dip.
 فَكَلَ Zion.
 فَكَلَ filth.
 فَكَلَ wound.
 فَكَلَ fasting.
 فَكَلَ to hearken.
 فَكَلَ to burn, be hot.
 فَكَلَ unto, by.
 فَكَلَ Zillah.
 فَكَلَ to pray.
 فَكَلَ prayer.
 فَكَلَ image.
 فَكَلَ foulness.
 فَكَلَ dust.
 فَكَلَ care.
 فَكَلَ to tear.
 فَكَلَ to refine.

.ص

قَيْن Cain.

مَصْدَر sepulchre.

مَصَّ to receive.

مَصَّر to possess.

مَشْرِق east.

مَقِدَّس holy.

مَضَى to go before, anticipate.

مَضَى before.

مَضَى first.

مَضَى first.

مَضَى to sanctify.

مَضَى to wait, remain.

مَضَى possessor.

مَضَى before.

مَضَى holiness.

مَضَى to rise.

مَضَى offering.

مَضَى Cyrenian.

مَضَى truth.

مَضَى killer.

مَضَى to kill.

مَضَى to cut off.

مَضَى ashes.

مَضَى chamber, room.

مَضَى resurrection.

مَضَى Caiaphas.

مَضَى cithara.

مَضَى voice.

مَضَى to be light.

مَضَى little.

مَضَى cell.

مَضَى to praise, celebrate.

مَضَى clerical.

مَضَى to acquire, possess.

مَضَى cenobite.

مَضَى reed, cane.

مَضَى possession, gift.

مَضَى Centurion.

مَضَى soldier.

مَضَى to cry.

مَضَى to buffet.

مَضَى to break.

مَضَى to call.

مَضَى cucumber.

مَضَى to be near.

مَضَى city.

مَضَى piece.

مَضَى skull.

مَضَى elder.

.ذ

مَضَى to be great, to multiply.

مَضَى great.

مَضَى Rabbi.

مَضَى myriads.

مَضَى crouched, laid.

مَضَى to be angry.

رَاقِبٌ desired, desirable.

رَاقِبٌ to be tumultuous.

رَاقِبٌ to perceive.

رَاقِبٌ desire.

رَاقِبٌ to go, instruct.

رَاقِبٌ to run.

رَاقِبٌ course.

رَاقِبٌ strife, tumult.

رَاقِبٌ wrath.

رَاقِبٌ to refresh.

رَاقِبٌ wind, spirit.

رَاقِبٌ afar.

رَاقِبٌ many, § 86. 1.

رَاقِبٌ magnates, § 86. 1.

رَاقِبٌ to love, have mercy.

رَاقِبٌ mercy.

رَاقِبٌ to brood.

رَاقِبٌ to be far.

رَاقِبٌ to creep, to move oneself.

رَاقِبٌ creeping things.

رَاقِبٌ head.

رَاقِبٌ to cast.

رَاقِبٌ high.

رَاقِبٌ Aramathea.

رَاقِبٌ evening.

رَاقِبٌ to meditate.

رَاقِبٌ to feed, think.

رَاقِبٌ shepherd.

رَاقِبٌ to spit.

رَاقِبٌ firmament.

رَاقِبٌ trembling.

رَاقِبٌ to ask.

رَاقِبٌ request.

رَاقِبٌ week.

رَاقِبٌ neighbor.

رَاقِبٌ to praise.

رَاقِبٌ rod.

رَاقِبٌ seventh.

رَاقِبٌ seven.

رَاقِبٌ seven.

رَاقِبٌ seventy.

رَاقِبٌ to leave.

رَاقِبٌ week, sabbath.

رَاقِبٌ sedition.

رَاقِبٌ to cast, throw away.

رَاقِبٌ to send.

رَاقِبٌ to watch.

رَاقِبٌ to be worthy.

رَاقِبٌ heat.

رَاقِبٌ remission.

رَاقِبٌ to wash.

رَاقِبٌ sign, inducement.

رَاقِبٌ power, ruling.

رَاقِبٌ end.

رَاقِبٌ blow.

رَاقِبٌ lie.

لَعَنَ to espouse, marry.

لَعَنَ companion.

لَعَنَ vexed.

لَعَنَ to compel.

لَعَنَ cursed.

لَعَنَ alabaster box.

لَعَنَ Sheol.

لَعَنَ Seth.

لَعَنَ to find, be able, possible.

لَعَنَ asleep.

لَعَنَ to rest, be calm.

لَعَنَ rest, sleep.

لَعَنَ to send, to take off.

لَعَنَ to rule.

لَعَنَ lawful, ruler.

لَعَنَ ruler.

لَعَنَ peace.

لَعَنَ to finish, Ap. to betray.

لَعَنَ name.

لَعَنَ to draw.

لَعَنَ heaven.

لَعَنَ fatling.

لَعَنَ heavenly.

لَعَنَ to hear.

لَعَنَ Simon.

لَعَنَ to minister.

لَعَنَ sun.

لَعَنَ to depart.

لَعَنَ years.

لَعَنَ years.

لَعَنَ point.

لَعَنَ to narrate.

لَعَنَ hour.

لَعَنَ to make level.

لَعَنَ beautiful, good.

لَعَنَ to pour.

لَعَنَ to be good.

لَعَنَ morning.

لَعَنَ to irrigate.

لَعَنَ to take away.

لَعَنَ to cast away, begin.

لَعَنَ history.

لَعَنَ family.

لَعَنَ branch, vine.

لَعَنَ true.

لَعَنَ truly.

لَعَنَ rest.

لَعَنَ six.

لَعَنَ to drink.

لَعَنَ silent.

لَعَنَ sixth.

.2

لَعَنَ fig tree.

لَعَنَ broken.

لَعَنَ to break.

لَعَنَ crown.

لَعَنَ order.

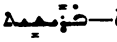










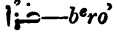




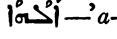






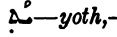

? grass.	اَحْمِيقْ disciple.
اَبْهَمْ abyss.	اَحْ three.
اَبْ to repent.	اَحْ thirty.
اَبْ to turn.	اَحْ there.
اَبْ again.	اَبْ furnace.
اَبْ Jubal Cain.	اَبْ sigh.
اَبْ thanksgiving.	اَبْ second.
اَبْ formless.	اَبْ dragon.
اَبْ trust, confidence.	اَبْ to prepare.
اَبْ generation.	اَبْ two.
اَبْ worm.	اَبْ growth, increase.
اَبْ cattle.	اَبْ right.
اَبْ boundary.	اَبْ uprightness.
اَبْ under.	اَبْ cock.
اَبْ under.	اَبْ door.
اَبْ under.	اَبْ twelve.
اَبْ trusting.	اَبْ Tarshish.
اَبْ trustingly.	اَبْ two.
اَبْ prayer.	اَبْ twelve.
اَبْ snow.	اَبْ nine.
اَبْ to teach.	اَبْ see اَبْ.

MANUAL

PART I.

LESSON ONE. Gen. I. 1.

1. NOTES.

1. —*b'ri-shith* (two syllables).—In beginning.
- (1) *Six letters*:— (*b*);  (*r*);  (*y*), occurring twice, both times silent after ;  (*sh*);  (*th*, as in *thin*).
- (2) *Three vowel sounds*:—(^e) a half-vowel, like *e* in *below* or the obscure vowel of Webster's Dictionary. There is no sign for this half-vowel which corresponds to vocal *Sh'wa* in Hebrew, see § 9;  (*i*) like *i* in *machine*;  (*i*), the same as the last, since  may be written either above or below the letter to which it belongs. § 6. 4.
Note.— is the Nestorian form.
2. —*b'ro'* (one syllable), (*he created*).
- (1) *Three letters*:— (*b*);  (*r*);  (^o), called Olaph, not pronounced but quiescing in the preceding vowel. § 2 (1) *b*.
- (2) *Two vowel sounds*:—(^e), see 1 (2);  (*o*) like *o* in *note*.
- (3) Note that the half-vowel does not make a syllable, but every full vowel does § 16. 1.
3. —*a-lo-ho'* (three syllables), *God*.
- (1) *Four letters*:— (^o);  (*h*);  (*k*);  (^o); see 2 (1).
- (2) *Three vowel sounds*:— (*a*) like *a* in *at*;  (*o*) occurring twice, see 2 (2).
4. —*yoth*,—not translated, but sign of direct object § 89 *c*.
5. —*sh'ma-yo'* (two syllables)—*the heavens*.

(1) *Four letters*:— \aleph (*sh*); \mathfrak{m} (*m*); \mathfrak{y} (*y*); \mathfrak{c} (*'*).

(2) *Three vowel sounds*:— \mathfrak{e} see 1 (2); \mathfrak{a} see 3 (2); \mathfrak{o} see 2 (2).

6. \mathfrak{w} —*w'yoth* (one syllable), and followed by the sign of the direct object, see 4.

One new letter \mathfrak{w} (*w*), like *w* in *water*.

7. \mathfrak{a} —*'ar-'o'* (two syllables), *the earth*.

Four letters: two Olaphs, see 2 (1); \mathfrak{r} (*r*), see 1 (1). (The form \mathfrak{r} is used at the beginning of a word, or after a letter which does not connect with following letters; the same difference of form as to the Olaph: § 4. 4); \mathfrak{c} (*'*), not pronounceable, called \mathfrak{E} , § 3.

2. OBSERVATIONS.

1. The letters in this verse are (1) \mathfrak{b} , (2) \mathfrak{d} , (3) \mathfrak{a} , (4) \mathfrak{e} , (5) \mathfrak{w} , (6) \mathfrak{m} , (7) \mathfrak{y} , (8) \mathfrak{c} , (9) \mathfrak{r} , (10) \mathfrak{a} , (11) \mathfrak{e} .

2. The vowel signs are (1) \mathfrak{e} , (2) \mathfrak{a} , (3) \mathfrak{o} , all of which may be written either above or below the line. § 6. 4.

3. The vowel sounds are (1) \mathfrak{e} , (2) \mathfrak{a} , (3) \mathfrak{o} , (4) \mathfrak{i} .

4. \mathfrak{w} , Targum \mathfrak{r} , is found in a dozen passages of the Old Testament in the Peshitto version. § 89 c.

5. \mathfrak{w} and \mathfrak{e} are never written separately, being always prefixed to the following word. § 34.

6. The definite state is denoted by the ending \mathfrak{f} , which corresponds to the Hebrew article. § 76.

7. Every syllable begins with a consonant. § 15. 2.

8. Notice that all of the consonants have their direct equivalents in Hebrew, except \mathfrak{w} which here stands for Hebrew *Tsodhe*.

3. GRAMMAR LESSON.

(1) §§ 1—4, 9—11, 34. 1.

(2) Gender, number and state of nouns. § 76.

4. WORD LESSON.

\mathfrak{h} *he formed.*

\mathfrak{s} *he said.*

\mathfrak{m} *he made.*

\mathfrak{e} *and.*

ܐ in.

ܐܠܗܐ *he wrote.*

ܐܬܝܬܐ *beginning.*

ܐ sign of the definite object.

5. EXERCISES.

1. And beginning. 2. And he formed the heavens. 3. He made the earth and the heavens. 4. God is in the heavens. 5. In the beginning God said. 6. He wrote the beginning.

7. Write out the Syriac of Lesson One in Hebrew characters and note the differences of the languages.

8. Translate the first lesson from Hebrew into Syriac.

9. Retranslate literally into Hebrew. (*Note.*—In these last two exercises, English may be substituted for Hebrew. They may better be written on the board.)

LESSON TWO. Gen. I. 2.

1. NOTES.

8. ܐܪܥܐ—*w'ar-'o'* (two syllables), *and the earth*. The vowel ' is thrown back on the unvowelled ܐ and Olaph quiesces in the vowel, §§ 25. 1. (2), 34. 2.

9. ܐܬܝܬܐ—*h'woth* (one syllable), (*she*) *was*. The ܐ is the sign of the feminine; the masculine is ܐܬܝܬ.

10. ܬܠܐ—*tuh, a desolation*.

(1) ܬ with the dot above is *t*; with the dot below as in ܬܠܐ is *th*, § 10.

(2) The vowel ܐ is *u* pronounced like *oo* in *fool*, § 6. 3. (3). ܐ is a vowel letter, § 5. 2 & § 6. 5.

(3) For the point above ܐ, see § 6.

No further attention need be paid to the points above and below the ܐ.

11. ܬܠܐ—*w'bhuh* (one syllable), *and a waste*.

(1) ܬ is not *b* (ܬ) but *bh=v* in *vote*, § 10. 1. (2).

(2) ܬ is always a consonant in Syriac and never a vowel letter, § 25. 4.

12. ܬܠܐ—*w'hesh-shu-kho'* (three syllables) *and (the) darkness*.

(1) ܐ (*w*); ܬ (*h=ʔ*) like *ch* in *loch*; ܬ (*sh*) is here doubled because it is of a nominal form which doubles the 2d radical, § 72. 2. (6); ܐ=*u*; ܬ=*kh* (ܬ); ܬ (')=*ʔ*.

- (2) Although this noun has the ending $\text{ل}^{\text{}}$ (see observation 6), it is indefinite, § 93. 2.

13. أَلْأَفَاقُ —*al-ap-pay, upon the faces of.*

- (1) Notice ل final= ل while ل initial or medial= ل , § 4. 1.
 (2) أ after a consonant= p ; but after a vowel= pp ; ا after a vowel or half-vowel= ph or f , § 10.
 (3) *ay* forms a diphthong and denotes the construct plural, § 8. 2. (1). § 76. 3.

- (4) The two dots over ا are the sign of the plural, § 13. 1.

14. أَلْأَبْهَدُ —*t'hu-mo' (two syllables), the abyss (أَبْهَدُ).*

- (1) The first syllable begins with two consonants, but between them is a half vowel, § 16. 2.
 (2) Both syllables are open, § 17. 1.
 (3) و quiesces in ا , § 6. 5, § 25. 2.

15. أَلْأَرْوْحُ —*w'ru-keh (two syllables), and his spirit (and the spirit of him).*

- (1) Five consonants, one vowel letter § 5. 2, two vowel signs § 6.
 (2) The form consists of the conjunction و , the noun أَرْوْحُ , and the pron. suffix 3rd sing. masc. هِ , §§ 34, 36.
 (3) The vowel ا is always written above the consonant, the others may be written below, § 6. 4.
 (4) The suffix هِ is used for emphasizing the first of two definite nouns, the second being generally preceded by و , § 97. B.
 (5) أَلْأَلُوْهُ —*da'-lo-ho', who (is) God, is in apposition with the suffix in أَلْأَرْوْحُ , § 97. B.*

- (6) و is the relative pronoun, § 38.
 (7) The Olaph after و throws back its vowel and quiesces, §§ 32. 2, 25. 1. (2).
 (8) The final $\text{ل}^{\text{}}$ is the sign of the emphatic state of the masc. singular, § 76. 1.

- (9) For the form of the noun, see § 69. 2.

16. أَلْمَرْحُومَةُ —*m'rah-h'pho' (two syllables), brooding.*

- (1) ا = ph , ا = p or pp .

having merely the half-vowel *e* between it and the next letter, or (2) with a helping *a* as in ܐܘܠܦ , or (3) when it is followed by a word beginning with Olaph, it draws the vowel to itself the Olaph quiescing, § 34.

13. Syllables ending in a vowel sound are called *open*; ending in a consonant, they are called *closed*; ending in a vowel followed by a consonant with a half-vowel, they are called half-open, § 16.

14. Observe the difference between ܐ (*b*) and ܐܝ (*bh*); ܚ (*h*) and ܚܐ (*h*); ܘ (*w*) and ܘܐ (*w*); ܢ (*ph*) and ܢܐ (*p*); ܬ (*t*) and ܬܐ (*th*); ܕ (*d*) and ܕܐ (*r*); ܠ (*'*) and ܠܐ (*l*); ܟ (*kh*) and ܟܐ (*bh*). § 4. 3.

15. Observe that ܐ quiesces in ܐ ; ܘ in ܘ ; ܠ in ܠ , ܐ and ܐ . § 6. 5. *Rem.* and § 24.

16. The Syriac verbal inflection distinguishes number and tense.

17. The Syriac, like the Hebrew, says *faces-of abyss*, not *faces of-abyss*, i. e. the first of two words in the genitive relation suffers change and not the second. §§ 76, 96 A.

18. The sign of the feminine gender is the letter ܐ . §§ 43. A, 76. 2.

19. The preformative ܐ marks the 3rd person of the Imperfect, § 45.

20. Roots have three letters (comp. ܐܠܦ), all other letters being preformatives or sufformatives, § 40.

21. When a Kushoy is over a letter preceded by a vowel, that letter is to be doubled, § 10. 2. (2).

22. The doubling of letters other than aspirates is not denoted by any sign, § 10. 2. (4).

23. The definite or emphatic state is denoted by the affix ܐ § 76, *Rem.* 1.

24. The plural is distinguished from the singular by Rebbuy, § 13.

25. Nouns have two numbers and two genders and three states § 76.

3. GRAMMAR LESSON.

§§ 5, 16, 24, 33, 38, 39, 40.

Review §§ 1—4. 34, 76.

4. WORD LESSON.

ܐܠܦ when.

ܐܠܦܐ he went out.

ܐܠܦܐ he brooded.

ܐܠܦܐ he saw.

rahl'eph.

مَنْ who?

؟ that.

وَعَدَّ he knew.

EXERCISES.

1. In beginning who made the earth? 2. Darkness brooded upon the earth, when God created the heavens. 3. Desolation was upon the faces of the heaven. 4. Darkness went out upon the waters and upon the faces of the earth. 5. The spirit of him who is God (was) brooding upon the waters. 6. He saw and knew that God created the heaven and the waters.

7. Write in Parallel columns and compare the Hebrew Perfect form עָרַב and the Syriac form ܥܪܒ as to aspiration, vowels, the half vowel and the formatic elements.

8. Translate literally into English (or Hebrew) the Syriac of the lesson and retranslate.

LESSON THREE. Gen. I. 3. 4.

1. NOTES.

22. ܐܝܬܐ—*wa-h'zo', and (he) saw.*

(1) Compare 18 and 21.

(2) ܐ is Zain, a new letter.

23. ܠܢܘܗ—*l-nuh-ro', the light.*

(1) ܠ is an inseparable preposition, § 34. It is often employed to denote the indirect object of the verb, § 123. It is also used in its true prepositional sense to denote the indirect object, § 124.

(2) ܠܢܘܗ. See 20.

24. ܕܗܫܫܫܝܪ—*dh'shap-pir, that (it was) good.*

(1) ܕ is here a relative conjunction.

(2) ܕ=dh after a word ending in a vowel, § 10. 1. (3).

(3) ܕܗܫܫܫܝܪ is a masc. adjective in the absolute state.

(4) For the form of the noun, see § 72. 2. (4).

(5) The clause is an objective clause, § 125. 2, and a nominal sentence without a copula, § 117. 1.

25. ܐܠܫܕ—*wa-ph'rash (two syllables), and (he) separated.*

- (1) The first ^ʾ is a helping vowel, § 33. 2.
 (2) The first syllable is open, § 17. 1.
 (3) ^ʾ is pronounced with a half vowel (vocal sh^ʾwa), § 31. 1. 3.
26. ^ʾ—*bhêth*.—*between*.
 (1) ^ʾ *bh* after a word ending in a vowel sound § 10. 1. (3).
 (2) ^ʾ written fully, § 6. 5. (4).
 (3) ^ʾ *th* after a vowel, § 10. 1. (1).
27. ^ʾ—*between—to*. Compare the Hebrew construction in vs. 6.
28. ^ʾ (see 12.).
29. ^ʾ—*wa-kê-ro* (two syllables) *and he called*.
 (1) ^ʾ (compare 21) is in the simple verb stem 3rd person sing. masc., § 41. 1, § 43.
 (2) The Imperfect would be ^ʾ *he shall call*. Compare ^ʾ *he shall be* 19.
30. ^ʾ—*l^ʾnuh-ro* (two syllables), *to the light*.
 (1) Notice that ^ʾ may denote the indirect object as well as the direct (comp. 23), § 124.
 (2) ^ʾ is regularly prefixed without a vowel, § 34.
 (3) ^ʾ ends the syllable and in Hebrew would have the silent Sh^ʾwa or syllable divider.—
31. ^ʾ—*i-mo-mo* (three syllables), *day*.
 (1) Olaph is frequently placed before words for the sake of euphony. Before ^ʾ this Olaph takes ^ʾ in which the ^ʾ quiesces, § 20, *Rem.* 2.
 (2) ^ʾ is day as opposed to night; ^ʾ at the end of the verse is the day of 24 hours.
32. ^ʾ—*wa-l^ʾhesh-shu-kho* (four syllables, one for each vowel), *and to the darkness*.
 Since three consonants can not come together at the beginning of a syllable, ^ʾ takes a helping Pethoho, § 33. 2.
33. ^ʾ (see 29) "*he called*".
34. ^ʾ—*l^ʾl-yo* (from *lai-l^ʾyâ*), *night*.
 (1) The emphatic ending has here lost its force, § 93. 1.
 (2) ^ʾ is a contraction from *ai*, § 29. 3 (1).

35. **רָמְשׁוֹ**—*ram-sho'*, evening.

- (1) Emphatic state, the absolute and construct of which is **רָמְשׁוֹ**.
- (2) Though emphatic in form it is indefinite. (See 34).

36. **צַפְּרֹה** *tsaph-ro*, morning.

37. **יוֹם אֶחָד** *day one*, §§ 99. 1, *Rem.* 2, 93. I. 2, 93. II. 3.

- (1) **יוֹם אֶחָד** is indefinite in meaning being a translation of יום אחד.
- (2) **אֶחָד**=אחד the א being rejected, § 23. 1. (1).
- (3) **אֶחָד** is in the absolute state agreeing with **יוֹם אֶחָד** which though emphatic in form is absolute in meaning.

2. OBSERVATIONS.

26. Occurrence of aspirates in Gen. 1:1—5.

בְּרֵאשִׁית **ב** (*b*) follows nothing: **אֵל** (*th*) after *i*.

אֵל **א** (*b*) after **א** of the preceding word.

אֵל **א** (*th*) after the vowel *o*.

אֵל **א** (*th*) after the vowel *o*.

אֵל **א** (*t*) after **א** of the preceding word.

אֵל **א** (*bh*) after a half vowel sound.

אֵל **א** (*kh*) after the vowel *o*.

אֵל **א** (*pp*) for *np*.

אֵל **א** (*t*) after a diphthong.

אֵל **א** (*d*) after a consonant, א.

אֵל **א** (*ph*) after a half vowel.

אֵל **א** (*dh*) after *l* of the preceding word.

אֵל (*pp*) the nominal form having the second radical doubled.

אֵל **א** (*ph*) after the vowel *o*.

אֵל **א** (*bh*) after *l* of the preceding word; **א** (*th*) after *o*.

אֵל **א** (*ph*) after the vowel *o*.

27. Six letters are called aspirates namely, א, ב, ג, ד, פ, ק and ת.

With a point below these signs represent *bh* (=v), *gh*, *dh*, *kh*, *ph* and *th*; with a point above and when preceded by a consonant (i. e. neither vowel nor half vowel), they represent *b*, *g*, *d*, *k*, *p*, *t*; with a point above and when preceded by a vowel in the same word, they represent *bb*, *gg*, *dd*, *kk*, *pp*, *tt*.

28. There is no sign of doubling except for the aspirates.

29. There is no sign for Sh^{wa} in Syriac.

30. The emphatic ending and state have often lost their force. See Notes 34 and 35 and § 93. 2.

31. This lesson has three new letters ܐ (*z*), ܦ (*k*), ܥ (*ts*).

32. Notice the three states in:—

(1) Absolute: ܐܘܪܝܬܐ, ܥܡܪܐ, ܥܡܪܐ.

(2) Emphatic: ܐܘܪܝܬܐ, ܥܡܪܐ, ܥܡܪܐ, ܥܡܪܐ, ܥܡܪܐ, ܥܡܪܐ, ܥܡܪܐ, ܥܡܪܐ, ܥܡܪܐ, ܥܡܪܐ.

(3) Construct: ܐܘܪܝܬܐ.

33. Forms for special study: ܐܘܪܝܬܐ, ܥܡܪܐ, ܥܡܪܐ.

3. GRAMMAR LESSON.

(1) §§ 6, 23, 20, 41, 42, 43, 37.

(2) Learn the Imperfect of ܥܡܪܐ *to write* (§ 45).

(3) Review §§ 5, 9, 10, 11, 34, 40.

4. WORD LESSON.

ܐܘܪܝܬܐ *then*.

ܥܡܪܐ *to put*.

ܥܡܪܐ *to buy*.

ܥܡܪܐ *to be finished*.

ܥܡܪܐ *to fall*.

ܥܡܪܐ *to be troubled*.

ܥܡܪܐ *to sit*.

ܥܡܪܐ *to be nigh*.

ܥܡܪܐ *to be at peace*.

ܥܡܪܐ *to worship*.

5. EXERCISES.

1. God said: let there be evening and let there be morning. 2. God shall call the morning light. 3. God saw the heavens and the earth and the waters and the good light (the light, the good). 4. In the beginning (was) darkness, then God made the light and he divided between the light and (to) the darkness.

5. Translate literally from Gen. I. 1—4 into Syriac and then retranslate.

6. Write the following forms in Syriac, giving Rukhokh and Kushoy.

(1) Thou shalt write. (2) We shall write. (3) He shall write. (4) Ye

shall write. (5) I shall write. (6) We shall buy. (7) They shall buy. (8) Let him fall. (9) She sat. (10) He put. (11) It shall be finished. (12) Thou shalt be troubled. (13) Ye shall be nigh. (14) We shall worship. 15. Let it be at peace.

LESSON FOUR. Gen. I. 6—8.

1. NOTES.

38. *וַיֹּאמֶר* and (he) said.

- (1) Syllables: (a) open, (b) closed, § 17. 1, 2.
- (2) Vowels: (a) R^ebhoṣo, (b) P^ethoho, § 6.
- (3) | has here no consonantal force, but is quiescent, § 25.
- (4) Pê Olaph verbs have a helping vowel with the Olaph, §§ 33. 1, 55. 1. This vowel when preceded by an inseparable particle is thrown back, the Olaph quiescing, §§ 25. 1. (2), 34. 2.

39. *אֱלֹהִים* God (N. 3). (1) Three syllables, all open.

- (2) Vowels: (1) P^ethoho, (2, 3) Z^ekopho, § 6.
- (3) The vowel ⁷ has been retained by the guttural, as a helping vowel, § 28. 2. (2).

40. *וַיִּהְיוּ* *neh-wê*, let there be.

- (1) ך is the sign of the 3rd masc. of the Imperfect.
- (2) Verbs whose last radical was originally o or a end in the Imperf. in ך § 60. 3.

41. *וַיִּפְתָּח* *expāse*.

- (1) Syllables: both open.
- (2) Vowels: (1) H^ebhoṣo (2) Z^ekopho.

42. *בְּ* *in the midst of*.

- (1) ב has Rukhokh because the preceding word ends in a vowel; א because preceded by a vowel, § 10. 1. (1). (3).
- (2) ב is the inseparable preposition *in*, § 34. 1.
- (3) בְּ is in the construct state singular number, fem. gender, § 76. 2.

43. *מַיִם* *mā-yo*, the waters.

- (1) The marks ם are Rebbuy, § 13, the sign of the plural.
- (2) Some plurals end in ם, § 86. 16.

44. **فَاقِدٌ** *let it be dividing.*

- (1) **فَاقِدٌ** is the same as in N. 38. Used with a participle, it denotes continuous future action, § 127. 5.
- (2) **فَاقِدٌ**—*po-resā* is a participle of the simple species. Compare **فَاقِدٌ**. See § 50.
- (3) The original form of the participle was *pārīsh*; the *ō* from *ā* is naturally long and hence unchangeable, the *ī* is naturally short and changeable, § 7. 3.

45. **بَيْنَهُمَا**—*bēth, between.*

- (1) *ē* is naturally long by contraction from *āy*, §§ 7. 3, 29. 3.
- (2) The root is **بَيْنَ**; *n* has been dropped (as in **بَيْنَ** in Hebrew). The form was **بَيْنَهُمَا**, § 23. 2. (3).

46. **وَعَدَ**—*ʿadāʿ, he made.*

- (1) **وَعَدَ** is to be distinguished from **وَعَدَ**, § 4. 3. (6).
- (2) **وَعَدَ** takes a helping vowel § 34. 1, and forms with it a half open syllable, § 17. 4.
- (3) **وَعَدَ** has a half-vowel as is shown by the aspirated **وَعَدَ**, §§ 9. 3, 10. 1. (2).
- (4) **وَعَدَ** is the 3rd pers. sing. masc. of the P^eal or simple form of the verb. This is the *first form* of the verb and the simplest, § 43. 1.

47. **أَرَكِي**—*arkīʿo, the firmament.*

By comparison with 39, it will be seen that an Olaph has been placed before **أَرَكِي**. This Olaph is called Olaph prosthetic, § 20, 1.

48. **وَفَرَّقَ** and he separated.

This is in the simple or P^eal stem, in the first form, see 46.

49. **دَلَّ**—*dalʿthah, which (were) beneath (lit. to under).*

- (1) **دَلَّ** *under*, is a preposition.
- (2) **دَلَّ** *to* is an inseparable preposition, § 34.
- (3) **دَلَّ** is the relative pronoun. It here introduces the relative or adjective clause defining **دَلَّ**, §§ 38, 136.

50. **مِنْ** *from*, see § 6. 3. (2).51. **دَلَّ**—*dalʿel, which were above.*

- (1) Three elements: the relative ܐ cf. 49. 3, the preposition ܐ , see 49. 2, and $\text{ܐ} = \text{ܐ}$ upon, see 13.
- (2) For the change from ܐ to ܐ see § 29. 2.
52. ܐܐܐ and it was.
- (1) ܐܐ is the first form of the verb.
- (2) The ܐ comes from original *awa*, § 60. 1, but see also § 29. 5. (2), (3).
53. ܐܐܐܐ —*hokhanno*, so.
54. ܐܐܐܐ —*dathêrên*, which is two i. e. second.
- (1) ܐ , pointed according to § 34 with a helping vowel, is the relative pronoun introducing an adjective clause, § 38.
- (2) ܐܐ is one of the few remnants of a dual which remain in Syriac, § 76. 5.
- (3) Notice that Hebrew ב often becomes ܐ in Syriac and ב is sometimes changed to ܐ .

2. OBSERVATIONS.

34. A helping vowel is given to every second consonant preceding one which has a vowel, e. g. ܐܐܐܐ , ܐܐܐܐ , ܐܐܐܐ , ܐܐܐܐ .

35. The vowel of prosthetic Olaph or of an Olaph beginning a word is thrown back upon a previous ܐ , ܐ or inseparable preposition, e. g. ܐܐܐܐ , ܐܐܐܐ .

36. A word has as many syllables as it has full vowels, e. g. ܐܐܐܐ *we-mar*, ܐܐܐܐ *a-lo-ho*, ܐܐܐܐ *rêki-o*.

37. Pretonic \bar{a} is not found in Syriac. The original \bar{a} of the verbal or nominal form, which in Hebrew becomes pretonic Kamets, is volatilized, e. g. $\text{ܐܐܐܐ} = \text{ܐܐܐܐ}$.

38. The feminine in Syriac is everywhere denoted by ܐ , except in the absolute state of nouns and participles, e. g. ܐܐܐܐ , ܐܐܐܐ , ܐܐܐܐ but ܐܐܐܐ . Such nouns as ܐܐܐܐ and ܐܐܐܐ are, in the singular, masculine in form but feminine in gender. Compare the agreement of the nouns with feminine verbs and see § 86. 10.

39. The name of the simple species or stem is P^{al}. Examples of it are: ܐܐܐܐ ; ܐܐܐܐ and ܐܐܐܐ .

40. The 3rd pers. sing. masc. of the P^{er}al is the first as well as simplest form of the verb, from which all other forms of different gender number person tense or stem are made by vowel changes and by significant preformatives and sufformatives; and, in the case of the intensive stems, by the doubling, also, of the second radical.

41. Naturally long vowels are unchangeable e. g. *ô* from original *â* قَرَبَ, *î* in قَرِبًا, *ô* in قَرَّبَ, *u* in قَرَّبُوا, *e* in قَرَّبَ.

42. Naturally short vowels are changeable, e. g. قَرَّبَ, قَرَّبًا, قَرَّبُوا, قَرَّبُوا.

3. GRAMMAR LESSON.

1. §§ 7. 14—17. 25. 30. 31. 35. 45.

2. Learn the following table which gives the regular inflection of substantives, adjectives and participles.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	قَرَبَ	قَرَّبًا	قَرَّبَ	قَرَّبًا
Cons.	قَرَّبَ	قَرَّبًا	قَرَّبَ	قَرَّبًا
Emph.	قَرَّبًا	قَرَّبًا	قَرَّبًا	قَرَّبًا

3. Show what the endings for gender and number are.

4. What vowel is unchangeable? What vowel is everywhere dropped before forms with affixes?

5. Pronounce *por-sho* not *por^esho*; *por-shîn* not *por^eshîn*, §§ 30. 1, 31. 3. Rem. 2.

6. Inflect, in like manner, قَرَّبَ brooding, § 81.

7. Review §§ 5. 6. 16. 24. 33.

4. WORD LESSON.

عَبَسَ evil. ؟ (inseparable prefix) which, that. سَا sea. عَبَسَ he sent. عَبَسَ two. عَبَسَ from. عَبَسَ it, he. عَبَسَ disciple.

5. EXERCISES.

1. Let there be the firmament between the waters and the waters.
2. Between the heavens and the earth which God made. 3. The

waters which are under from the heavens and the earth which is above from the seas. 4. In the morning which is two God sent the light and he called the light day. 5. It (is) good that it was so. 6. The disciples the good [are] separating from the evil. 7. God [is] good and the earth (fem.) which (?) he made [is] good. 8. In the beginning the light (was) separating between the day and the night.

9. Translate literally verses 6 and 7 and, without further aid than your own translation, translate back into Syriac.

10. Do the same for verses 1—5.

LESSON FIVE. Gen. I. 9—13.

1. NOTES.

55. ܢܬܚܚܝܬܐ—*nethkann^eshun*, *let them be collected*.

- (1) The preformative ܢ is the sign of the 3rd person of the Impf.
- (2) The ܚ is the sign of the masculin plural.
- (3) The ܬ prefixed after a preformative is the sign of the reflexive or passive stem.
- (4) The root is ܚܬܐ *to collect*.
- (5) This form would be written the same in the Ethp^eel and in the Ethpa'al. It is better here to put it in the latter, or the intensive passive; and to read *neth-kan-n^eshun*, not *neth-ka-n^eshun*.

56. ܠܬܠܐ—*lath-ro*, *to a place*.

- (1) The vowel of the Olaph is thrown back to the inseparable preposition, § 34. 2.
- (2) Though emphatic in state, the noun is indefinite in meaning, § 93. 2.

57. ܬܬܐ—*teth-h^ezê*, *let appear*.

- (1) The preformative ܬ shows that the form is in either the 3rd fem. sq. or in the 2nd. masc. The context decides for the former.
- (2) The first form of all the Imperfects of verbs Lomadh Hê ends in ܬ. The 3rd fem. sg. differs from the masc. merely in changing ܢ to ܬ, § 45. 5.
- (3) The first form of the verb is ܬܬܐ, see 22, and compare ܬܬܐ, ܬܬܐ and ܬܬܐ.

- (4) The second \angle shows that this is a passive stem, § 41. 4. Since the Ethpa'al and Ettaphal have everywhere three syllables, this must be the passive of the simple stem, i. e. the Ethp^eel.

58. יָבִישׁ־לָא —*yab-bish-to, the dry land.*

- (1) The \triangleleft being preceded by a vowel the dot above it, called Kushoy, shows that it is to be doubled, § 10. 2. (2).
 (2) \angle not having a vowel before it, the dot shows merely that there is no half-vowel after the \triangleleft and that \angle is unasperated.
 (3) Δ is the sign of the fem.; '° of the emphatic state, § 76.

59. וָלְכָנְשׁוֹ —*wal^ekhensho, and to the gathering.*

- (1) חֲנָא is a segholate noun masc. sing. emphat. § 67.
 (2) \triangleleft is the inseparable preposition regularly prefixed, § 34.
 (3) \circ is the conjunction. It has a helping vowel because occurring before an unvowelled consonant. It forms with this vowel a half-open syllable and the \triangleleft takes a half-vowel., §§ 17. 4, 31. 3, 33. 2.

60. מַיִם —*a^emayo, of the waters, lit. that of the waters.*

- (1) ? is really a demonstrative pronoun corresponding to Hebrew הַזֶּה . It has come to denote the genitive relation, § 98. A.
 (2) For מַיִם , see 17.

61. יָמַיִם —*ya-mā, seas.*

- (1) The two dots are the sign of the plural *Rebbuy*, § 13.
 (2) The line under the first ω is *linea occultans* and shows that, although written the ω is not to be pronounced, § 19. 3.
 (3) '° is the sign of the emphat. masc. plural., § 76. 3.
 (4) The singular is יָמַיִם , § 67. 2. (7).

62. תִּפְּקִי —*thap-pek, let cause to go out.*

- (1) \angle with Rukhokh because the word preceding ends in a vowel, § 10. 1. (3); \triangleleft with Kushoy, because doubled to compensate for an assimilated Nun, § 10. 2. (2).
 (2) The \angle shows the 3rd fem. Impf.; the '° above it is the sign of the causative or Aph^eel stem, §§ 45. 2, 47. *Rem.* 4.
 (3) The Yudh at the end is sometimes, though less seldom than not, found with the 3rd fem. Impf. § 47. *Rem.* 5, § 45. 5.

- (4) The root is نَعَم, the Nun being assimilated always at the end of a syllable when not accompanied by a vowel, §§ 18, 53.

63. نِزْ—*tha-dho, grass*.

- (1) The last Olaph is otiant, § 24. 1; the other is quiescent, its vowel having been thrown back on the ʔ, so that we have *tha-dho* instead of *thadh-o*, § 25. 1. (2).
 (2) ʔ has Rukhokh because the preceding word ends in a vowel, § 10. 1. (3).
 (3) ʔ stands for Hebrew ׁ. It has been transposed with ʔ, the vowel being equivalent to ׁ.

64. ʔ—*es-bo, herb*.

- (1) This is a segholate of the ʔ class, § 67. 1.
 (2) It is in the emphatic state of the masc. although indefinite § 93. 2.

65. ʔ—*dh^emez-d^era^e, which was seeding for itself*.

- (1) ʔ is the relative pronoun and introduces the adjective clause, §§ 38. 136. It has Rukhokh after a preceding vowel, § 10. 1. (3).
 (2) ʔ is the Ethp^eel or reflexive of the simple stem. ʔ is the sign of the participle, § 50. 2. ʔ and ʔ have been transposed, according to § 21. 1. ʔ is metathesis from ʔ the sign of the reflexive, § 22. 4. In the last syllable the vowel is ʔ instead of ʔ because of the guttural, §§ 26. 1. (1), 52. 3.

66. ʔ—*l^egen-seh, according to its kind*.

- (1) ʔ is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1.
 (2) ʔ is the pronominal suffix 3rd masc. sing. (= ʔ), § 36.
 (3) ʔ is treated as an ʔ class segholate. It comes from the Greek γένος.

67. ʔ—*wi-lo-no, and the tree*.

- (1) Waw draws back the vowel of the ʔ and the Olaph quiesces, § 25. *Rem.* 1.

- (2) ʔ is the sign of the emphatic state, § 76. *Rem.* 1.

68. ʔ—*dh^ephê-rê, of the fruit, lit. that of the fruits*.

- (1) ʔ is aspirated after the preceding vowel. It introduces an

appositional relative clause which has become equivalent to our genitive, § 97. A. 2.

- (2) ܐܠܐ. The two dots are Rebbuy, one of them standing also for the diacritical point of the Rish, § 13. 2. ܐ̇ is the sign of the masc. plur. emph., § 76. 3.

69. ܕܗܐܘܐ ܕܗܐܘܐ—*dh^e o-bhedh, which was yielding, lit. was making.*

- (1) For ܐ see 65. 1.

- (2) ܕܗܐܘܐ is the active part. of P^e al. Masc. sing., see 44.

70. ܕܢܥܐ ܕܢܥܐ—*d^eneq-b^etheh, whose stock.*

- (1) ܐ introduces the relative or adjective clause. It has Kushoy because preceded by a consonant. Along with ܐ̇ his it forms the genitive of *which* or *whose*, §§ 36, 38, 104. 2.

- (2) ܕܢܥܐ is in the fem. as shown by ܕ ܕ ܕ. § 76. 2. The emphatic is ܕܢܥܐ (cf. Heb. ܕܢܥܐ Is. 6:13).

71. ܐܢ in it.

This is the inseparable preposition ܐ and the masc. sing. 3rd pers. pron. suffix. §§ 34, 36. 3.

72. ܐܢܐ ܐܢܐ—*wap-p^ekath, and (she) caused to go forth.*

- (1) Wau, as usual, draws back the vowel of the Olaph the latter quiescing, §§ 25. *Rem.* 1, 34. 2.

- (2) In ܐܢܐ, ܐ̇ is the sign of the 3rd fem. sing. of the perfect; ܐ̇ is the sign of the Aph^el or causative stem; the Kushoy over the ܐ, since it is preceded by a vowel, shows that the ܐ is doubled; the doubling is occasioned by a preceding Nun, which has been assimilated regularly at the end of a syllable when preceded by a vowel and followed by none, §§ 43. *Rem.* 1, 41. 3, 53. 2.

73. ܕܠܐ ܕܠܐ—*dhath^elo-tho, which is three i. e. the third.*

- (1) This is an adjective clause limiting ܕܠܐ day.
- (2) In *dha*, *dh* is aspirated after the preceding vowel; *a* is a helping vowel; the syllable is half-open, §§ 33. 2, 17, 4.
- (3) ܕܠܐ is equivalent to the Hebrew ܕܠܐ, ܕ being regularly equivalent to ܕ where they both correspond to ܕ in Arabic. The pretonic Kamets of the Hebrew is always volatilized in Syriac.

2. OBSERVATIONS.

43. There are in Syriac:

- (1) A simple verb stem, *e. g.* ܦܬܒ, ܦܬܒ.
- (2) An intensive verb stem, *e. g.* ܦܬܒܬܒ.
- (3) A causative verb stem, *e. g.* ܦܬܒܬܐ.
- (4) A simple passive stem, *e. g.* ܦܬܒܬܐ, ܦܬܒܬܐ.
- (5) An intensive passive stem, *e. g.* ܦܬܒܬܐܬܐ.
- (6) And a causative passive stem, (not yet occurring).

44. The characteristic of the intensive stems is the doubling of the second radical.

45. The causative stem is characterized by ܐ before its first radical.

46. All passives have as their sign a ܠ occurring before the first radical. In all Perfects and Imperatives this ܠ is preceded by Olaph; in all Participles and Infinitives by Mim; in the Imperfect by the appropriate personal preformative.

47. The names of the stems are P^eal, Pa^el, Aph^el, Ethp^eal, Ethpa^el, Ettaph^el.

48. ܐ when naturally long corresponds to the Hebrew naturally long ô.

49. The name of ܐ is Z^ekopho; of ܐ, P^ethohô; of ܐ R^ebhoşo; of ܐ H^ebhoşo; of ܐ ܥ^eşoşo.

50. The preformatives of the Imperfect are the same as in Hebrew, except that in the 3rd person masculine there is Nun instead of Yudh and that in the 3rd fem. plur. there is Nun instead of Tau.

3. GRAMMAR LESSON.

- (1) Review the sufformatives of the P^eal Perfect, § 43.
- (2) Form with the aid of these the Perfects of all the other stems, § 44.
- (3) §§ 8, 13, 18, 19, 21, 22, 36, 44.
- (4) Review §§ 9—11, 20, 23, 34, 35, 37—43.

4. WORD LESSON.

ܬܡܐ to take.

ܬܡܐ to heal.

ܬܡܐ to hear.

ܬܡܐ to crucify.

لَخَضَ to clothe.	؟ according as.
لَسَدَّأَ to tempt.	؟ what, that.
لَقَمَّ to command.	لِحَدَاثَ to say.
لَمَعَ to be near.	؟ لَمَعَ because.
لَسَّ to be far.	لَحَدَاثَ truth.
لَسَّ to open.	لَهُم them.

5. EXERCISES.

1. God said: Let the heavens be opened and let the herb appear on the earth. 2. The earth brought forth grass according as God commanded. 3. Let the earth bring forth the tree of fruits which is making fruits whose sprout is in itself. 4. He clothed the earth (with) herbs. 5. Hear ye what I have been commanded to say. 6. Ye have been healed because ye have heard what I said. 7. He was taken and tempted and crucified. 8. Ye have been commanded to say the truth. 9. God clothed them and commanded them to hear the truth. 10. Draw nigh to God and He will draw near to you, remain far from Him and He will be far from you.

LESSON SIX. Gen. I. 14—16.

1. NOTES.

74. نَعْنَعْن—*neh-wun*, let them be.

- (1) The first Nun indicates the Imperfect 3rd person, § 45.
- (2) The ending نَعْنَعْن denotes the masculine plural, § 45. 6.
- (3) The root is نَعْن he was, cf. نَعْن she was. See 9.

75. نَاهِرَ—*nah-hîrê*, lights.

- (1) The two dots over the Rish are Rebbuy, the sign of the plural; one dot coincides with the diacritical point of the Rish, § 13. 2.
- (2) ر is the sign of the masc. plur. emphatic, § 76. 3.
- (3) The root is the same as that of نَاهِر light, see 20.

76. دِهَشَمَا—*dha-shê-ma-yo*, of the heavens, lit. that of the heavens.

- (1) د is in apposition with دِهَشَمَا; دِهَشَمَا is in the genitive relation to the pronoun. See § 97. A.

- (2) The first syllable is half open and its vowel a helping vowel, §§ 17. 4, 33. 2.

77. **فَصَحَفَ**—*f-meph-rash, to separate.*

- (1) **ف** is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1. It is always used before the Infinitive construct § 120. 1. (3).

- (2) **فَصَحَفَ** is the Infinitive of the P^ral, § 49. 1. The root is **فَصَحَفَ**.

78. **فَصَحَفَ**, cf. **فَصَحَفَ** see 31. In one case there is Olaph prosthetic; in the other not. Cf. **فَصَحَفَ** 41 and **فَصَحَفَ** 47.

79. **لَيْلَى**—*li-l'yo, night.*

- (1) **ي** comes by contraction from *ay*, § 29. 4. (4).

- (2) This noun is generally written **لَيْلَى**. See 41.

80. **لَوْثَوْتُو**—*loth'wotho, for signs.*

- (1) **و** is the preposition, which draws back the vowel of the Olaph, the latter quiescing, § 25. 1. (2) and *Rem.* 1.

- (2) **لَوْ** is the sign of the fem. plur. emphatic. The Wau is sometimes inserted in nouns between the root and the ending, § 86. 3.

- (3) The singular is **لَوْ**.

81. **وَأَبَّزَابْهَنْ**—*wa-l'zabh-nê, and for times.*

- (1) When more than one of the inseparable particles occur together every second one takes a helping vowel, § 34. 4.

- (2) The noun is masc. plur. emph.; see 75. 2.

82. **وَأَبَّيَاْمُوْتُو**—*wa-l'ya-mo-tho, and for days.*

- (1) **وَأَبَّ** as in 81. 1.

- (2) **وَأَبَّ** fem. plur. emphatic see 80. 2. The two dots are Rebbuy. The singular is **وَأَبَّ**.

83. **وَأَبَّشَنْ**—*w-la-sh'na-yo, and for years.*

- (1) Since Shin is without a vowel Lomadh takes a helping vowel and Wau does not. Cf. 81 and 82.

- (2) **وَأَبَّ** is a plur. emphatic. See § 86. 16. The singular is **وَأَبَّ**, § 87. 30.

84. **مَنْهَرِينْ**—*man-h'erin, giving light.*

- (1) **مَنْ** prefixed is a sign of participle except in P^ral. Cf. **مَنْهَرِينْ** (16) and **مَنْهَرِينْ** (65), but **مَنْهَرِينْ** (44. 2.) and **مَنْهَرِينْ** (69).

- (2) Pthohō with the preformative of the Participle denotes the causative or Aph^{el} stem, § 41. 3.

- (3) ٲ is the sign of the masc. plur. absolute, § 76. 3.

85. ٲٲٲٲٲ *ʾman-ho-ru*, to give light.

- (1) ٲ is prefixed to all Infinitives. The Infinitive construct is always preceded by ٲ, §§ 49, 120.
- (2) All Infinitives, except the P^{al} end in ٲ with ʾ before the last radical, § 49. 2.
- (3) Pthohō with the preformative denotes the causative stem. Cf. 84. 2 and see § 41. 3.

86. ٲٲ *th^{er}ēn*, two.

- (1) For the etymology, see § 76. 5.
- (2) For the syntax, see § 110. A.

87. ٲٲٲ—*rau-r^{eb}hē*, great.

- (1) This is an irregular plural from ٲ, in the emph. state, § 87. 27.
- (2) Note the position of the adjective after its noun and its agreement in gender, number and state. The same is true of ٲ *great* and ٲ *small*, §§ 93. 3. (1), 99. 1.

88. ٲٲٲ—*dh^{im}omo*, of the day.

- (1) This is the second kind of the genitive constructions, § 97. A.
- (2) ʾ is aspirated according to, § 10. 1. (3).
- (3) Olaph prosthetic quiesces in the ʾ which has been thrown back on the preceding ʾ, § 34. 2, § 20, *Rem.* 2.

89. ٲٲٲ—*w^{kh}au-k^{eb}hē*, and the stars.

- (1) The first Kaph has Rukhokh after a half-vowel; the second has Kushoy after a diphthong, § 10.
- (2) ʾ is the sign of the masc. plur. emph.; the two dots are Rebbuy, §§ 13, 76. 3.

2. OBSERVATIONS.

51. All Infinitives have the preformative ٲ.

52. We have had, so far, three ways of denoting the genitive relationship.

- (1) قَتَلَ قَتْلًا vs. 6.
 أَقْتَلَ قَتْلًا vs. 2.
 (2) إِنْكَرًا قَرَارًا vs. 11.
 أَنْصَبًا بَمِصْنًا vs. 14.
 (3) دُوسَهُ دُوسًا vs. 2.

53. The Preformative of all Participles except the P^eal, is **م**. The only mark to distinguish the Infinitive from the first form of the Participle is the ending **ة** and the vowel **ُ** before the last radical.

54. Participles have the inflection of nouns.

55. The preformatives of Infinitives and Participles have the same vowels as the Imperfect of their respective stems.

56. The preformative of the P^eal stem is **ا**, e. g. **قَتَلَ** 77, **قَتْلًا** 74; the Pa^el stem has a half-vowel with the preformative, e. g. **خَرَسًا** 16; the Aph^el has **ع** e. g. **أَفْعَدَ** 72, **مَخْلَسًا** 84. The preformatives of all the reflexive or passive stems are all followed by **لَ** e. g. **سَازَلَسَ** 57, **تَدَخَّلَنِي** 55, **مَدْرَبَنِي** 65.

57. Attributive adjectives follow their nouns and agree with them in gender, number and definiteness.

3. GRAMMAR.

1. Review the sufformatives and preformatives of the P^eal Imperfect; and form with the aid of these the Imperfects of all the derived stems, §§ 45, 47.

2. §§ 12, 77.

3. Review §§ 76. 1—8. 13—18. 45.

4. WORD LIST.

أَقْفَ to crucify.

أَتَكَرَ to go.

أَتَبَ to assemble.

أَتَقَرَّبَ to draw near.

أَتَسَفَ to swarm.

أَتَزَّوَدَ to add.

أَتَكَبَ those which.

أَتَبَّ to write.

أَتَبَّ a book.

أَتَمَّ sun.

أَتَبَّ because.

أَتَبَّ from.

أَتَبَّ to command.

أَتَبَّ when.

5. EXERCISES.

1. The sun will be seen for the rule (that) of the day. 2. God made great stars for signs and for times. 3. The sun and the stars shall be shining in the expanse of heaven to give light upon the earth and they shall be the signs of the seasons of the days and of the years. 4. To divide; he shall divide; they shall divide; dividing; they divided; divided. 5. Crucify them; let them be crucified; thou shalt be crucified. 6. Thou shalt go in darkness because thou hast drawn near and hast taken from the fruits of (?) the tree. 7. The waters (*pl*) were assembled into one place and swarmed because God had so commanded. 8. Two books (two the books) shall be added to those which have been written and thou shalt write them when they shall be written.

LESSON SEVEN. Gen. 1. 17—23.

1. NOTES.

90. **وَيَبِّه**—*w'yabh*, and (he) gave.

(1) The line under **ب** is *linea occultans*, § 11.

(2) **وَيَبِّه** is the P^e'al Perfect first form, see § 64. 7.

The usual first form for a Pê Yudh verb would be **يَبِّه** § 58.

91. **إِنَّهُمْ**—*'ennun*, *them*. There is no pronominal suffix for the 3rd plural with verbs. In its stead, the personal independent pronoun is used, § 36. 2.

92. **لِيَمْلِكْ**—*l'mesh-lat*, *to rule over*. This is the P^e'al Infin. from **مَلَك** Cf. 77.

93. **أَرْبَعًا**—*ḏharb^e'o*, *which is four*.

(1) This is a relative clause § 136.

(2) The cardinal after the relative may take the place of the ordinal § 110 B.

94. **لِيَسْرَحْنَ**—*narh^eshun*, *let (them) swarm*.

(1) Nun is the preformative of the 3rd person Imperf. everywhere except in the 3rd fem. sing.

(2) **نَ** is the ending of the masc. plural Imperf.

- (3) P^ethoḥo with the preformative is the sign of the Aph'el stem, § 41. 3.

95. רַח־שׁוֹ—*rah-sho*, a swarm.

- (1) This is an *a* class segholate in the emphatic singular, § 67.
 (2) Rebbuy shows that the noun is a collective, see § 90. 1.

96. חַי-יְתוֹ—*hay-y^etho*, living.

- (1) The Rukhokh under the Tau shows that the preceding Yudh is doubled; since if *ay* were a simple diphthong Tau would have Kushoy, § 10. 2. (3) *Rem*.
 (2) אֵל is the sign of the fem. sing. emphatic, § 76. 2.

97. פּו־רָא-חֲתוֹ—*po-ra-h^etho*, bird.

- (1) The fem. abs. is פּו־רָא-חֲתוֹ; in the emphatic the short vowel is retained in order to avoid the coming together of three consonants at the beginning of a syllable, §§ 16. 2, 33. 2.
 (2) The participle is here used as a noun, § 118.

98. תִּפְּחֵרָהּ—*theph-rah*, let (her) fly.

- (1) The preformative ל is the sign of the 3rd fem. sing. Imperf.
 (2) The sufformative הּ is sometimes found with the 3rd sing. Imperf. Cf. תִּפְּחֵרָהּ 62.
 (3) Yudh is otiose, § 24. 3.
 (4) The ו shows it is in the simple or P^e'al stem. Obs. 56.
 (5) P^ethoḥo is the usual vowel over the 3rd radical in Lomadh Guttural verbs, § 52.

99. דָּחַר-הֶשֶׁחַ—*dhar-hesh*, which (they) caused to swarm.

- (1) ד has Rukhokh according to § 10. 1. (3). It draws back the vowel of Olaph, § 34. 2. The Olaph quiesces in the preceding vowel, § 25. 1. (2).
 (2) The Olaph designates the Aph'el stem; the Wau shows the 3rd plural, §§ 41. 3, 43. 6.
 (3) The Wau is otiose, § 24. 2.

100. גֵּן-סָחֻן—*gen-s^ehun*, their kind.

- (1) For סָחֻן, see 66. 3.
 (2) סָחֻן is the pronominal suffix of the 3rd plur. masc. *with nouns*. It is never used with verbs, see 91 and §§ 36, 77.

101. קַיִל —*dh'ghep-po, of wing.*

- (1) The Kushoy in the Pê is by way of compensation for an assimilated Nun, §§ 10. 2. (2), 18. 1, 67. 2. (6).
- (2) The root קל is cognate to קל .
- (3) קַיִל (קַיִל) is in the emph. sing. masc. Cf. קַיִל , קַיִל .

102. שֶׁנֶּסֶח —*ghen-soh, her kind.*

- (1) שֶׁ is equivalent to the Hebrew שֶׁ , § 36.
- (2) The diacritical point denotes the fem. שֶׁ as distinguished from the masc. שֶׁ , § 6. 6. (2).
- (3) The fem. suffix refers back to שֶׁ . Cf. שֶׁ 66, שֶׁ 100.

103. בָּרֵךְ —*bar-rekh, (he) blessed.*

- (1) The בָּ over the first radical designates the intensive or Pa'el stem. Cf. בָּרֵךְ , § 41. 2.
- (2) This is the Perfect, since it has no preformative and cannot be in the Imv. It is in the first form i. e. 3rd masc. sing., since it has no sufformative for gender, number or person, § 43. 4.

104. לָהֶם —*l'hun, to them.*

- (1) לָ is a preposition. Cf. vs. 12.
- (2) לָהֶם is pronominal suffix 3rd plural masc. See 100.

105. פְּרָא —*p'rau, be fruitful.* This the Imv. 2nd. masc. plur. of the simple stem from a Lomadh Olaph root, § 60. 4.

106. וַאֲמַלְאֵם —*wa-s'ghau wa-m'lau, and multiply and fill.*

- (1) The vowel with the Wau is a helping vowel, § 33. 2.
- (2) The syllable after Wau is half-open, § 17. 1.
- (3) These are both in the 2nd masc. plur. Imv. P'al.

107. בְּהַיָּאֵם —*dha-bh'ya-mē, which are in the seas.*

- (1) The line under the first ב is linea occultans. See 61.
- (2) The singular is בְּהַיָּא .
- (3) The clause is relative. § 136.

108. לְתִשְׁבַּח —*thes-gē, let (it) multiply.*

- (1) The preformative לְ denotes the 3rd sing. fem. Imperfect; the vowel e used with the preformative designates the simple stem.
- (2) לְ shows the root to be Lomadh-Olaph. Cf. לְתִשְׁבַּח 40. לְתִשְׁבַּח 57.

109. ^لخامس *the fifth*, see 93; ^لأقبل *let bring forth*, see 98; ^لزاح *creeping thing*, see 96.

110. ^لهــؤلة—*hay-w'ho', beast*.

- (1) The line above the Wau is called Marhetono, and shows that Wau is to be pronounced without a vowel, § 12. 2.
- (2) The noun is a fem. segholate of the *a* class, § 67. 3.

2. OBSERVATIONS.

58. The Infinitive construct is always preceded by ^ل.

59. The cardinals preceded by the relative are often used for the ordinals.

60. The inseparable prepositions take pronominal suffixes *e. g.* ^لعند ^ل 104.

61. Nouns take pronominal suffixes *e. g.* ^لأقبل ^ل 66, ^لأقبل ^ل 102, ^لعند ^ل 100.

62. The 3rd pers. masc. of the personal pronoun is not suffixed to the verb, see vs. 17, 22.

63. Final Wau and Yudh do not take the linea occultans, when unpronounced *e. g.* ^لأقبل 98, ^لأقبل 99.

64. Nun is the preformative of the 3rd pers. Imperf. everywhere except in the 3rd fem. sing. where we have Tau.

65. ^ل is the ending of the masc. plur. Imperfect; ^ل of the masc. plur. Perf. and Imv.

66. Collectives sometimes take Rebbuy, see 96 and § 90.

66a. At the end of a syllable, Nun is assimilated to the succeeding consonant, which is then doubled. See 101, 109.

3. GRAMMAR LESSON.

- (1) Personal pronouns and pronominal suffixes §§ 35, 36. 2.
- (2) §§ 32, 48, 49, 50.
- (3) ^لأقبل *to give*, § 64. 7.
- (4) Review, §§ 19—25.

4. WORD LESSON.

מָלַךְ to rule.

אָהַר to shine.

עָזַב to forsake.

שָׁמַע to obey.

עָשָׂה to make.

מָהֵן when.

לָמַד to teach.

טוֹב מִן better than.

בָּרַץ to baptize.

5. EXERCISES.

1. God gave the smaller light for the ruling of the night and the stars to shine upon the earth and to separate between the light and (to) the darkness. 2. He made the great lights to rule over the day and over the night and when he saw them he said that (it was) good. 3. God taught the birds (sing.) to fly upon the face of the firmament of heaven. 4. Every living soul was taught to obey God who created all and blessed them and said to them: Obey God and ye shall be blessed; forsake God and He will destroy the great seamonsters and every living soul which creepeth (Participle absolute fem. sing.) and every bird of wing which shall multiply in the earth. 5. Ye shall be baptized with water and with the Spirit, which brooded over the face of the waters when God created the heavens and the earth and all which was in them. 6. To obey is better than to rule.

LESSON EIGHT. Gen. I. 24—31.

1. NOTES.

111. וְכָל־צִמְיָוִת תִּשְׁמָרָן and all of it (to wit) the creeping things.

(1) תִּשְׁמָרָן is a pronominal suffix agreeing in gender and number with the collective צִמְיָוִת.

(2) תִּשְׁמָרָן is in apposition with וְכָל־.

(3) For the construction, see § 108. 1. (4) and § 94. 6. (1).

112. כִּלְכִּלָּם according to its kinds.

(1) כִּלְכִּלָּם is the form of the pronominal suffix 3rd sing. masc. with plural nouns, § 77.

- (2) Rebbuy shows the plural noun. The noun singular with the 3rd masc. suffix would be ܐܢܬܐ . (See 66).

113. ܐܢܝܢܐ *let us make.*

- (1) ܐ is the preformative of the 1st pers. plur. Imperf., § 47. Rem. 4.
 (2) This Imperf. is of the *i* class ܐܢܝܢܐ , § 46.

114. ܐܢܬܐ —*nosho, man*. The Olaph has the linea occultans and is not pronounced. It shows the root, § 19. 1. (1).

115. ܐܢܝܢܐ *in our image.*

- (1) ܐܢܝܢܐ is the inseparable preposition, § 34.
 (2) ܐܢܝܢܐ is the pron. suffix 1st plural, § 36.
 (3) ܐܢܝܢܐ is an *a* class segholate in the sing. masculine, §§ 67 79.

116. ܐܢܝܢܐ *our likeness.*

- (1) ܐܢܝܢܐ as in 115. 2.
 (2) ܐܢܝܢܐ is a feminine construct from ܐܢܝܢܐ emphatic ܐܢܝܢܐ , § 75. 8.

117. ܐܢܝܢܐ *let them rule.*

- (1) ܐܢܝܢܐ is the sign of the 3rd plur. P^e al, § 45. 2.
 (2) ܐܢܝܢܐ designates the masc. plur.
 (3) The sign under ܐܢܝܢܐ is Mehagyono, see § 12. 1.

118. ܐܢܝܢܐ *fishes of.*

- (1) ܐܢܝܢܐ is the sign of the masc. plur. constr., § 76. 3. Cf. ܐܢܝܢܐ 13.
 (2) The two dots are Rebbuy.

119. ܐܢܝܢܐ , *which creepeth*. Cf. ܐܢܝܢܐ 44. ܐܢܝܢܐ 69.

120. ܐܢܝܢܐ —*lo-dom, man*.

- (1) Olaph throws back its vowel and quiesces, § 25. 1. (2).
 (2) Lomadh is used in Syriac before the direct object, § 123.

121. ܐܢܝܢܐ *his image.*

- (1) Absolute of noun= ܐܢܝܢܐ ; construct, ܐܢܝܢܐ as in the phrase ܐܢܝܢܐ which follows: emphatic ܐܢܝܢܐ .
 (2) ܐܢܝܢܐ is the pron. suffix "his" or "of him". Cf. ܐܢܝܢܐ 66.

122. ܐܢܝܢܐ —*b*roy, created he him*.

- (1) ܐܢܝܢܐ = ܐܢܝܢܐ (see 2), *he created*. This is a Lomadh Olaph verb, the ' having been heightened to ' in the open syllable, § 29. 5. (1).
 (2) ܐܢܝܢܐ is the pron. suffix 3rd sing. masc. with Lomadh Olaph verbs § 61.

123. *ساقطه and subdue it.*

- (1) *س* is the 3rd fem. suffix after a form of the verb ending in a vowel § 51. E. 2.
- (2) The Inv. 2nd plur. P^{al} of *ساقط* is *ساقطو*, which before suffixes throws back the vowel from *ا* to *و*, while the ending *و* becomes *و*.

124. *ساقطه rule ye*, is an imperative P^{al} of the *α* class, *i. e.* whose vowel is *ي* not *و* as in *ساقطو*. The *و* is otiose, §§ 46, 48, 24. 2.

125. *ساقطه I have given.*

- (1) *ساقطه* becomes *ساقطه* before *ا* and *و*, § 64. 7.
- (2) *ا* is the preformative for the 1st sing. com., *و* for the 3rd fem. sg.

126. *ساقطه* is in the absolute state.

127. *ساقطه in which are.*

- (1) When the relative would take a preposition it is placed at the beginning of the clause and the preposition follows with the appropriate pronominal suffix, § 136. 6.
- (2) *ساقطه* is often indeclinable. Here the subject is *ساقطه fruits*, §§ 65, 128.

128. *ساقطه food.*

- (1) Olaph is quiescent in the *ا* as is shown by the Rukhokh under the Kaph, § 10. 1. (1).
- (2) *ساقطه* is the fem. emphat. ending, § 76.
- (3) The form is makṭul, the *ا* having been obscured to *ه*, § 74.

129. *ساقطه—desh-to, which is six.*

- (1) *ساقطه* is one of the few words which have Kushoy after an unvowelled consonant in the same syllable, § 31. 1.
- (2) *ا* is used as a helping vowel before a sibilant, § 33. 2, and compare § 20. Rem. 1.

2. OBSERVATIONS.

67. Most nouns take the same form before the pronominal suffixes as before the emphatic ending *ا*, *e. g.* *ساقطه*, *ساقطه*; *ساقطه*, *ساقطه*, *ساقطه*, *ساقطه*, *ساقطه*.

68. The Imperf. P^{al} may have as the vowel of its 2nd radical either *ا*, *ي*, (which becomes *ه*) or *و*, *e. g.* *ساقطه*, *ساقطه*, *ساقطه*, *ساقطه*, *ساقطه*.

69. The Imperat. first form of the P^eal is the same as the first form of the Imperf. with the preformative omitted.

70. When new elements are added to a word, shifting of vowels frequently takes place, *e. g.* كَمَر but كَمَرْتُمْ , حَضَم but حَضَمْتُمْ .

71. Before the sufformatives of the Imperfect which constitute a syllable the full vowel of the 2nd radical becomes a half-vowel, *e. g.* تَمِيزُكُمْ .

72. Before the sufformatives Δ^{e} and Δ^{r} of the Perfect the vowel of the 2nd radical is dropped and the half-vowel under the first becomes e. g. تَمِيزُكُمْ .

73. Olaph may quiesce at the end of a syllable in the middle of a word, *e. g.* مَنَامَكَ . Cf. مَنَامُكَ , مَنَامُكَ , vs. 26.

74. The original fem ending was Δ^{r} , which is retained in the construct of the noun and in the 3rd fem. sing. of the Perf., but in the fem. absolute sing. the Tau is dropped and *a* becomes *o*, *e. g.* مَنَامُكَ , مَنَامُكَ .

3. GRAMMAR.

- (1) Peculiarities of e and a , § 27.
- (2) Pê Yudh and Pê Waw verbs, § 58.
- (3) Review §§ 9—12, 31, 32.

4. WORD LESSON.

يَجِب to be dry.

يَلْبَس to bear.

يَبْرُن to burn.

يَعْلَم to know.

يَتَوَدَّع to be heavy.

يُعْطِي to give.

يَتَرَك to inherit.

مَلِك king.

يَجِث to sit.

يَتَمَسَّك to suck.

يَصْنَع to make, do.

لَا not.

بْن son.

بِنْت child.

نِسَاء woman.

حَتَّى until.

5. EXERCISES.

1. The trees will be burnt when God shall dry the earth with His wind. 2. God said: I will make man in my image according to my likeness and I shall cause them to know what I have done. 3. Let the earth be given to man to inherit. 4. Men were not born, they were made. 5. A child has been born to us, a son has been given to us and the ruling shall be his (to him). 6. The woman sat under the tree and suckled the son whom she had borne and because he howled when he saw the sun she caused the child to sit upon the earth. 7. Thou shalt inherit the earth and thou shalt learn and know that God is very good. 8. The sun is heavier than (heavy from) the earth. 9. God will sit in the heavens and say: Let the earth and the stars be burned, let the sea be dried, and let all the lights of heaven know that I am the king who made them.

LESSON NINE. Gen. II. 1—8.

1. NOTES.


130.  *and were finished.*

- (1) The vowel of the first *o* is a helping vowel. The first syllable is half-open, §§ 33. 1, 17. 4.
- (2) The last *o* is otiose. Final *o* does not take the linea occultans, §§ 11. 3, 24. 3.
- (3) The *ˆ* with the 2nd radical shows the verb to be intransitive, § 41. 1.

131.  *and (he) finished.*

- (1) The vowel with the first radical shows that this is the intensive or Pa'el stem, § 41. 2.
- (2) The *ˆ* of the 2nd radical is obscured from *ˆ*, § 29. 2.
- (3) Being without sufformative, this must be the 1st form i. e. the 3rd masc. sing., § 43. 4.

132.  *the sixth.*

- (1) This is an ordinal number. Cf.  129. See § 88. II.
- (2) Ordinal numbers, like other adjectives, follow their nouns and agree in gender, number and definiteness, § 110. B.

133. *ḥab̄b̄b̄* his works.

- (1) Rebbuy show the noun to be plural, § 13.
- (2) *ḥab̄b̄b̄* is the 3rd sing. masc. pron. suffix, see 112, § 36.

134. *da-ʿb̄h̄adh*, which he made.

- (1) *ḥ* has Kushoy after the diphthong, § 10. 1. (3).
- (2) The fact that *ḥ* has Rukhokh shows that *ḥ* has a half-vowel and that the first syllable is half-open, §§ 10. 1. (2), 17. 4.

135. *ʿab̄d̄* and he rested himself.

- (1) This is the reflexive from *ʿab̄d̄* to rest, §§ 41. 4, 59. 3.
- (2) Since it has no sufformative, it must be the first form, i. e. the 3rd sing. masc., § 43. 4.

136. *ḥab̄b̄b̄* the seventh. This is the ordinal from *ḥab̄b̄b̄* seven, § 88. II.

137. *ḥad-d̄ʿsheh*, sanctified it.

- (1) The dot over the *ḥ* is Kushoy and shows that the *a* is doubled. The form is intensive, the second radical being doubled, §§ 41. 2, 10. 2. (2).
- (2) *ḥ* is the pron. suffix 3rd sing. masc. Cf. *ḥab̄b̄b̄* 66, *ḥab̄b̄b̄* 121.

138. *ḥab̄b̄b̄* because and *ḥab̄b̄b̄* all are the only words in which *ḥ* is written defectively, § 5. 5.

139. *ḥab̄b̄b̄* by making. See § 120. 1. (4) for this use of the Infinitive and compare the Hebrew.

140. *ḥab̄b̄b̄* generations.

- (1) Rebbuy and *ḥab̄b̄b̄* designate the feminine plural emphatic.
- (2) The first *ḥ* is prefixed, the form of the noun being *ḥab̄b̄b̄*. The root is *ḥab̄b̄b̄* to bear, § 74. 3.

141. *ḥab̄b̄b̄* and of the earth.

- (1) The inseparable particles retain their helping vowel, when the succeeding consonant has a vowel thrown back from a following Olaph; so *wa-dhar-ʿo*, not *w̄dhar-ʿo*, § 34. 3. Rem. 2.
- (2) When a noun is in connection with two or more succeeding genitives, each of the latter is preceded by *ḥ*, § 97. A. Rem. 2.

142. *ḥab̄b̄b̄* they were created.

- (1) \aleph is the sign of a reflexive or passive stem. The absence of a vowel after \aleph or ω show it to belong to the simple passive or Ethp'el, § 41. 4.
- (2) Waw designates the 3rd plural, § 43.
- (3) Yudh shows that the root is Lomadh Yudh (called Lomadh Olaph, see § 60).
- (4) For the diphthong *iu*, see § 8. 1. (3).

143. הַיְּחַדְּךָ *in which (he) made*. The preposition is often omitted from the relative clause, § 136. 6. *Rem.* 1.

144. הָיוּ (*they*) *had been* is in the 3rd plur. Perfect from הָיָה fem הָיָה . The two dots under the word are meant to distinguish the verb as denoting *existence* from the same verb used as an enclitic copula. Compare: הָיָה vs. 6 with הָיָה vs. 7 and הָיָה vs. 25.

145. הָיָה *had gone out*.

- (1) The first Olaph is prosthetic, § 20. 1.
- (2) Yudh quiesces in הָיָה according to §§ 25, 3, 58. 1. *Rem.* 2.
- (3) The form is the 3rd masc. sing. P'e'al, the verb being both Pê Yudh and Lomadh Olaph, §§ 58, 60.

146. הָיָה (*he*) *caused to come down*.

- (1) The form is Aph'el from הָיָה , the Nun being assimilated. Cf. הָיָה 69. It is the first form of the Aph'el i. e. 3rd masc. sing. Perfect, § 53. 2.

- (2) הָיָה is derived from an original הָיָה , § 29. 2.

147. הָיָה *was not*, is contracted from הָיָה & לֹא , § 65. Tau has Kushoy after the diphthong, § 10. 2. (3).

148. הָיָה *mist*. The root is הָיָה *to well*. The form is הָיָה , the Nun being assimilated and the ω doubled. Cf. הָיָה 128 and see §§ 18. 1, 74. 2. (5).

149. הָיָה *used to go up*.

- (1) הָיָה is the active part. P'e'al first form; see 46. It is in the absolute state because a predicate, § 93. 3. (2) *a*.
- (2) הָיָה is enclitic and hence the σ has the linea occultans and is unpronounced §§ 64. 5, 127. 1. Cf. הָיָה 144, הָיָה , הָיָה vs. 19.

- (3) The Perf. of לִּשְׁׁ after the part. denotes continuous or repeated action or state, § 127. 3. (3).

150. לִּשְׁׁ מַמְּלָא *was watering*.

- (1) The construction is the same as that in 149. 2, 3.
 (2) The Part. is the first form of the Aph'el, as is shown by שׁ prefixed with ׳ , §§ 41. 3, 50. 2.
 (3) The first form is מַמְּלָא . Cf. לִּשְׁׁ , מַמְּלָא .

151. לִּשְׁׁ מַמְּלָא *in his nostrils*.

- (1) שׁ is the preposition with the vowel of Olaph drawn back.
 (2) Olaph quiesces according to § 25. 1. (2).
 (3) שׁ is the ending of the 3rd masc. sing. suffix with plural nouns. § 77.
 (4) The two dots over שׁ are Rebbuy; the one over שׁ is Kushoy after a consonant; the one over שׁ is Kushoy denoting the doubling to compensate for the assimilated Nun, §§ 10, 12.

152. לִּשְׁׁ מַמְּלָא *life*, lit. *lives*.

153. לִּשְׁׁ מַמְּלָא *from (the) front*, i. e. *from the east*.

154. לִּשְׁׁ מַמְּלָא *(he) put*. This is the first form of a verb Ê Wau contracted from שׁ , § 59.

2. OBSERVATIONS.

75. Most verbs have ׳ in the first form; some intransitive verbs have ׳ ; two verbs have שׁ , § 41. 1.

76. The vowel occurs everywhere in the Pa'el stem after the first radical.

77. Ordinal numbers are formed from the radicals of the cardinals by putting a half-vowel after the first radical, ׳ after the second, and ׳ after the third, § 88.

78. The inseparable particles take a helping vowel before an unvowelled consonant and form with it a half-open syllable.

79. Whether a form is Pe'al or Pa'el depends often upon the *usus loquendi*, e.g. שׁ may be either *kātleh*, or *katt'leh*, i. e. simple or intensive. The sense and not the writing (which is the same in both) determines the stem.

80. Nouns may be formed by prefixing שׁ or שׁ to the root, e.g. שׁ , שׁ .

81. The Imperative has only a 2nd person.

3. GRAMMAR.

- (1) The Perfect of the verb with suffixes, § 51. A. B.
- (2) Quantity of vowels, § 28.
- (3) Review, §§ 43, 44.

4. WORD LISTS.

فَرَّكَ to forsake.

قَتَلَ to kill.

وَزَنَ to weigh.

نَصَحَ to counsel.

اِسْرَضَ to seize.

تَبِعَ to follow.

عَجَبَ to wonder.

حَمَلَ to conceive.

مَجَّدَ to glorify.

أَمَرَ to command.

5. EXERCISES.

1. God has forsaken you because you forsook him. 2. God weighed his works which he had done and when He saw that he had not followed Him He killed him. 3. I counsel thee to seize them (? with the Imperfect), because they have not glorified thee. 4. He made me to wonder (Aphel) when he commanded us to kill them because they had followed thee. 5. She conceived me and bare me. 6. I followed him and seized him and killed him because thou didst command me. 7. God rested from all his works when He had completed them and He blessed them and sanctified them. 8. When the heavens and the earth were created, a tree did not exist in the earth. 9. The Lord caused rain to come down and the herb of the field sprang up, and a mist was going up to water all the trees of the field and every green herb (greenness of herb) which Adam had for food, (which to Adam were).

LESSON TEN. Gen. II. 9—15.

1. NOTES.

155. **وَجَعَلَ** and he caused to go out.

- (1) The Olaph designates the Aph'el stem, § 41. 3.
- (2) The first radical is **و**. This becomes Yudh in the simple and intensive stems, § 58. The **ا** comes from *iy*.

- (3) The third radical was originally Olaph; but most verbs of this kind have gone over into regular Lomadh Olaph verbs, § 60.

156. *אֲנִי נָחֵם* which was pleasant.

- (1) This is a relative clause, § 136.
 (2) The Olaph is prosthetic, § 20. 1.
 (3) The noun is of the passive participial form *נָחֵם*. Being a predicate it is in the absolute state, § 93. 3. (2).

157. *לִּי לֵב טָהוֹר* to see. This is the Infin. const. P^eal of *לָבַח*; the *ו* of *לֵב* becoming heightened in the opened syllable.

158. *לִּי לֵב טָהוֹר* to eat. Pê Olaph verbs form their Infinitives regularly except that the Olaph quiesces and the following consonant is consequently aspirated. Cf. 128.

159. *בְּיַד הַגַּן* in the midst of the garden.

- (1) For the genitive construction compare *בְּיַד הַגַּן* 15. See § 97 B.
 (2) For *בְּיַד הַגַּן* and *בְּיַד הַגַּן*, see 42 and 15.

160. *בְּיַד הַגַּן* to water it.

- (1) *ב* is the preposition; *ה* the pron. suffix 3rd sing. masc.
 (2) *בְּ* is the sign of the Part. and Infin. of the Aph'el, §§ 49, 50.
 (3) *בְּ* designates the Infin. construct; the absolute would end in *בְּ*. Cf. *בְּ* 85.

- (4) Yudh belongs to the root, which is Lomadh Yudh (Olaph), § 60.

161. *בְּיַד הַגַּן* to wit, the park. This is in apposition with *הַגַּן*; the *ב* may in such cases be rendered by "to wit", see § 123. 2. (7).

162. *בְּיַד הַגַּן* becometh. The verb *בְּ* followed by *ב* may be translated by *become*. This is the P^eal Part. See § 60. 5.

163. *בְּיַד הַגַּן* four heads.

- (1) The cardinal generally precedes.
 (2) The noun following may be in either the emphatic or absolute state, § 110, A. 1.

164. *בְּיַד הַגַּן* the name of it which is one.

- (1) On *בְּ*, see § 87. 29.
 (2) *בְּ* is a relative phrase limiting the pronominal suffix and not the noun, see § 136. 4.

(3) This clause takes the place of the ordinal, § 110. B.

165. ܐܝܬܐ ܕܐܝܬܐ *It is that, which is surrounding.*

(1) ܐܝܬܐ = that which, see § 104. 2. (2) *Rem.*

(2) The phrase is a predicative substantive clause, § 135. 2.

(3) The Participle has ܐܝܬܐ instead of ܐܝܬܐ because of the ܐܝܬܐ, see § 52. 3.

(4) ܐܝܬܐ is the demonstrative pronoun 3rd masc. sing. § 35. It has the point over to distinguish it from ܐܝܬܐ, § 6. 6. (1).

166. ܐܝܬܐ *all.*

(1) ܐܝܬܐ is the sign of the direct object, § 123.

(2) The participle governs a noun.

167. ܐܝܬܐ *where*, introduces a relative clause, §§ 104. 4, 136.

168. ܐܝܬܐ—*wādha-hēbhoh, and the gold of it.* The Rukkokh under the ܐܝܬܐ shows that the noun is not a segholate, but one which had originally two short vowels, i. e. *dahabh*, § 68. The segholate would be ܐܝܬܐ *dah-boh*, like ܐܝܬܐ *gen-so*.

169. (1) ܐܝܬܐ *that*, is a demonstrative pronoun limiting land. It follows its noun when attributive and agrees with it in gender and number.

(2) The point above the Hê stands for *o* and shows that *hoy* not *hî* is to be read, § 6. 6. (2) *b.* Compare Gen. III. 12 for ܐܝܬܐ.

170. ܐܝܬܐ *good*, is the predicative adjective. It agrees with its subject in gender and number, but not in definiteness, § 93. 3. (2).

171. ܐܝܬܐ *the second*, is an ordinal form for ܐܝܬܐ. Above in vs. 11 and below in vs. 14, the cardinal preceded by ܐܝܬܐ is used in its stead, § 110. B.

172. ܐܝܬܐ *the man*, ܐܝܬܐ with the direct object, § 123.

173. ܐܝܬܐ—*shabh-keh, left him.*

(1) The Rukkokh under the ܐܝܬܐ shows that it is not doubled. The form is, therefore, not Pa'el, but Pe'al. Cf. 137 and see, § 41. 2.

(2) ܐܝܬܐ is the pron. suffix. 3rd sing. masc.

174. ܐܝܬܐ *that he might till it.*

(1) ܐܝܬܐ introduces the clause of purpose, § 137. 4.

(2) ܐܝܬܐ is the form of the 3rd sing. pron. suffix with the Imperf., § 51. D. 2.

- (3) In **تَعْلَب** (from **تَعْلَب** § 46) Nun is the sign of the 3rd pers.; the absence of sufformatives shows it to be masc. sing.; the **َ** with the preformative shows the simple stem, §§ 45. *Rem.* 2, 47. *Rem.* 4.
- (4) The 1st plur. Imperfect would also be **تَعْلَب**. The context alone can determine whether the 1st or 3rd person is meant, § 37. *Rem.* 5.
175. **وَتَلْبَسُ ثِيَابًا** and *keep it*. This is the same in every respect as the preceding, except that we have **تَلْبَسُ** for **تَلْبَسُ** the radical Nun being assimilated. Cf. **أَفْهَمَ** 72, and see § 53. 2.

2. OBSERVATIONS.

82. Lomadh Olaph verbs are mostly those which were originally Lomadh Wau or Yudh.

83. The conjunction Wau, the inseparable prepositions **ع** and **و** and the relative **ي**, take **َ** before a consonant with a half-vowel.

84. The vowel under the 2nd radical of the P^{al} Imperfect is dropped before suffixes and before sufformatives forming a new syllable.

85. A short vowel may be dropped, volatilized or shifted.

86. A naturally long vowel is unchangeable, § 73.

3. GRAMMAR.

- (1) Euphony of vowels, § 29.
- (2) The Imperfect &c. of the regular verb with suffixes, § 51. C. D. E. F.
- (3) Review §§ 36 and 45—47.

4. WORD LESSON.

أَف <i>if.</i>	وَكَب <i>to till.</i>
سَمِعَ <i>to hear.</i>	خَصَمَ <i>to serve.</i>
أَسَمَعَ <i>to obey.</i>	سَلَبَ <i>to steal.</i>
بَارَكَ <i>to bless.</i>	مَدَرَ <i>to deliver.</i>
تَبَعَ <i>to follow.</i>	ضَلَّ <i>enemy.</i>
قَسَمَ <i>to sanctify.</i>	

5. EXERCISES.

1. God will bless you if ye will follow him and serve him. 2. I will cause it (fem.) to bring forth herbs and trees which are pleasant (pl.) to see and whose fruits (which their fruits) are good for eating. 3. The river shall water it (masc.). 4. Let him bring and leave him in Eden that he may till it and keep it. 5. I shall cause it to surround all the land of Cush. 6. Thou wilt bless us and wilt cause us to see God. 7. I shall kill you; thou wilt bless him; she will forsake you. 8. Thou (fem.) wilt kill him if he shall not obey me. 9. Let him hear me, God said, and I shall bless him and I will sanctify him. 10. Thou (fem.) wilt hear me and obey me and I will hear thee when thou callest. 11. They will steal him and will kill him and will deliver him to his enemies.

LESSON ELEVEN. Gen. II. 16—20.

1. NOTES.

176. *וַיֹּאמֶר יְהוָה* and said to him. For the indirect object, see § 124. For the form, see § 34. 2.

177. *יֵאָכֵל* thou mayest eat.

(1) *יֵאָכֵל* is the absolute Infinitive used to intensify the idea of the verb, § 119. 1. The Rukkokh under the Kaph shows that Olaph is quiescent, § 10. 1.

(2) The verb is in the 2nd masc. sing. like *יֵאָכֵל* except that the Olaph is quiescent, § 55. 2.

178. *וְלֹא תֵאָכֵל* *וְלֹא* thou shalt not eat. This is the negative of the preceding. The negative of the Imperative is expressed by the Imperfect preceded by *וְלֹא*, §§ 114. 1. (2), 115. 3.

179. *כִּי* because that.

(1) *Esogo* is written defectively, § 6. 5.

(2) This is a common way of introducing the causal adverbial clause, § 137. 5. (2).

180. *בְּ* in which thou eatest. The preposition with its pro-

nominal suffix is omitted, as frequently in temporal clauses, § 136. 6.

Rem. 1.

181. $\text{مَتِّدُكْ} \text{مَتِّدُكْ}$ *the death shalt thou die.*

(1) مَتِّدُكْ is a segholate noun of the *a* class; here used instead of the Infinitive absolute, § 119. 2. *Rem.* 1.

(2) مَتِّدُكْ is the 2nd person masc. sing. Imperf. Pa'al for مَتِّدُكْ , *you* going over into م and the helping vowel of the preformative being volatitized. The root is م ت د Wau, §§ 29. 7. (1), 59. 2.

182. $\text{لَمَّا} \text{مَتِّدُكْ}$ *that should be &c.*, is a substantive subject clause, to which مَتِّدُكْ is the predicate, § 135. 1, 2.

183. $\text{مَتِّدُكْ} \text{مَتِّدُكْ}$ *alone.* This is a compound of the prepositions م and م with the noun مَتِّدُكْ *unique*, followed by the pronominal suffix, § 89. B. *Rem.* 3. 3.

184. مَتِّدُكْ *I will make.*

(1) The Olaph is the preformative for the first person sing. Imperf.

(2) The م under the second radical signifies an Imperf. of the *i* class, § 46. 1 and cf. מַעֲשֶׂה and מַעֲשֶׂה in Hebrew.

185. $\text{מַעֲשֶׂה} \text{מַעֲשֶׂה}$ *help.*

(1) The point over the מ shows that the form is intensive Dolath being doubled, § 41. 2.

(2) The מ points to a participial form of the Pa'el stem, § 50. 2.

(3) The ending מַעֲשֶׂה is often appended to participles to make *nomina agentis*, § 75. 1.

186. $\text{מַעֲשֶׂה} \text{מַעֲשֶׂה}$ *like him.* This is the form which מַעֲשֶׂה takes before suffixes, § 89. B. *Rem.* 3. 1.

187. $\text{מַעֲשֶׂה} \text{מַעֲשֶׂה}$ *and he brought.*

(1) The first form is מַעֲשֶׂה , § 64. 4, a Pê Olaph and Lomadh Olaph verb.

(2) The Olaph of מַעֲשֶׂה denotes the Aph'el stem, § 41. 3.

(3) For the ending מַעֲשֶׂה see 155.

188. $\text{מַעֲשֶׂה} \text{מַעֲשֶׂה}$ *that he might see.*

(1) The ending מַעֲשֶׂה (like מַעֲשֶׂה in Hebrew) is the common ending for Lomadh Olaph Imperfects, § 60. 3.

(2) The clause denotes purpose, § 137. 4. Cf. 174.

189. *مَنْ مَدَّ يَدَهُ* what he was calling.

- (1) This is an indirect question introduced by the interrogative pronoun *مَنْ*, § 132. 6. *Rem.* The sentence is an object substantive clause, § 135. 3. (2).

- (2) On *مَدَّ* see 162 and § 60. 5.

190. *هَـ هُوَ*—*hau hu*, that is.

- (1) *هَـ* with a dot above the *هـ* is *hau* the demonstrative pronoun, *هو* with a dot below the *هـ* is the personal pronoun *hu*, §§ 6. 6. (1), 35, 37.
- (2) The demonstrative *هَـ* resumes and is in apposition with the substantive clause, beginning with *مَنْ*, which precedes it. The clause with *مَنْ* is equivalent to a noun absolute, §§ 95. 3, 135. 1.
- (3) *هَـ* is the copula, § 101.

191. *أَسْمَاءُ* names. This is an irregular plural from *اسْمٌ* name, §§ 86. 14, 87. 29.

192. *لَمْ يَجِدْ* there was not found.

- (1) *لَمْ* and *يَجِدْ* have been transposed, § 21. 1.
- (2) It is Ethpe'el as is shown (a) by the absence of a vowel before or after the *لَمْ* (which here after transposition takes the place of the first radical), (b) by the non-doubling of the second radical.
- (3) By there being but two syllables; the intensive and causative passive having three.
- (4) According to form, this might be the 1st pers. sing. Imperf., or the 3rd masc. Perf.: the *sense* requires the latter.

2. OBSERVATIONS.

87. Imperfects may have *a*, *i*, or *u*, under the 2nd radical of the Pe'al.

88. The same form is often used in different senses, the sense in a particular case is to be determined by the context, *e. g.* *أَمْدَجِبَ*, *تَدْعُنِي*.

89. Clauses are substantive, adjective, or adverbial, § 135.

90. Notice the difference in mood denoted by the Imperfect in vs. 16—18, § 114.

3. GRAMMAR.

- (1) Lomadh Olaph verbs, § 60.
- (2) Lomadh Olaph verbs with suffixes, § 61.
- (3) Review, § 27.

4. WORD LESSON.

رَأَى to see.	كَمَلَا to be full.
سَلَا to decline.	أَشَدَّ to show.
سَبَّحَ to rejoice.	سَبَّحَ to pray.
سَكَنَ to be at rest.	أَوَّلَا way.
تَقَبَّلَ to tempt.	طَهَّرَ to purify.
كَرِهَ It displeased.	أَعْلَمَ to magnify.
أَمَرَ like (before suffixes أَفْعَلُ, § 89. B. 1).	أَعَزَّ will.
أَنَالَ to cast.	أَعَزَّ soul.
أَرَادَ to will, wish.	أَعَزَّ truth.
أَعَادَ to call.	أَعَزَّ joy.

5. EXERCISES.

1. Adam was commanded to call names to all the beasts. 2. He rejoiced when he saw that God had created the woman (for a) helper corresponding to him. 3. Ye have declined from the way and have tempted God who wished to give you rest (V stem). 4. It displeased God that Adam hid himself in a tree which was in Paradise, because he had eaten of the tree of the knowledge of good and of evil. 5. Let us pray to God that he may show to us his will and that he may not cast us from paradise. 6. Rejoice, my soul, and magnify the Lord God because he hath heard thee when thou didst pray to him. 7. Purify thy way and decline not from the truth, rejoice and cause thy soul to rest in God and he will fill thee (with) joy and show thee his truth and thy soul shall be purified. 8. When God shall see that it is not good

that I shall be alone he will make for me a helper corresponding to me.
 9. God formed them and brought them to Adam that He might see what he was calling them.

LESSON TWELVE. Gen. II. 21—25.

1. NOTES.

193. *وَوَضَعُ* and he cast. Aph'el Perf. 1st form. Cf. *أَجَبَ* 155, *أَسَدَ* 187.

194. *وَوَضَعُ* and he slept.

(1) Wau has a helping vowel and with it forms a half-open syllable, §§ 17. 4, 33. 2.

(2) *وَضَعُ* instead of *وَضَعُ* because intransitive, § 41. 1. (2).

195. *وَوَضَعُ* and he closed. Aph'el 1st form. Cf. 193, 155, 187.

196. *مَكَفَ* in place of it. *مَكَفَ* like many other prepositions takes the plural construct form before the pron. suffixes, § 77. 4.

197. *وَوَضَعُ* which he had taken.

(1) The clause is adjective, § 136.

(2) The Perfect is used in the sense of our Pluperfect, § 112. 1. (3).

198. *إِلَى* to a woman.

(1) The preposition *إِلَى* draws back the vowel the Olaph quiescing, § 34. 2.

(2) The line with the Nun is linea occultans, § 11.

(3) The word is the indirect object, the verb governing two objects, § 125. 3.

199. *وَوَضَعُ*—way-t'yoh, and he brought her.

(1) *و* is the pron. suffix 3rd fem. (Cf. *وَوَضَعُ* 102), § 61.

(2) *وَوَضَعُ* is the same form as *وَوَضَعُ* 190, the original consonantal *y*, remaining before the suffix the preceding vowel having been volatilized i. e. *aytî* becomes *ay-t'yoh*, § 7. 3. (2) *b*.

200. *هَئِذَا* this time.

(1) *هَئِذَا* is a demonstrative pronoun, § 37. 1.

(2) The pronoun may precede or follow its noun, § 102. 1.

201. *وَوَضَعُ* my bones. The form of the const. plur. masc. is the same as that of the const. plur. masc. with the suffix 1st sing., § 77. 1.

202. *ܒܥܪܐ*—*besr^e, my flesh.*

(1) An appended Yudh designates *my*, § 36.

(2) The final Yudh in words like this is pronounced like *e*, § 31. 3,

Rem. 1.

203. *ܬܝܬܝܬܐ* (*was she*) *taken*, is the passive Part. P^eal fem. sing. absolute, § 50. 1, § 76. 2.

204. *ܬܬܬܬܐ* (*he*) *shall forsake.*

(1) The Nun prefixed denotes the 3rd person of the Imperfect.

(2) The *ܬ* shows it is an Imperfect in *u* of the simple stem, § 46. 3. *Note.*

205. *ܠܐܒܝܗܐ*—*la-bhu, his father.*

(1) *ܐܝ* is the pronominal suffix 3rd sing. masc. after a vowel, § 36.

(2) *ܐܝܬܐ* is the form of *ܬܐ* before suffixes, § 87. 1.

(3) The Olaph throws back its vowel to the Lomadh and quiesces in the P^ethoho, §§ 32. 3, 25. 2.

(4) Lomadh is used in Syriac before the direct as well as before the indirect object, § 123. 2. (3).

206. *ܬܬܬܐ* *and he shall cleave.*

(1) This is the 3rd. pers. sing. masc. Imperf. form *ܬܬܬܐ*, the Nun having been assimilated. It is to be pronounced *nekḵaph*, from *nenkaph*, §§ 18, 53.

(2) Notice that there is no Waw conversive in Syriac.

207. *ܬܬܬܐ* *the two of them.* *ܬܬܐ* is the construct of the Dual *ܬܬܐ* 52. On the Dual in Syriac, see § 76. 5.

208. *ܬܬܐ* *one flesh.*

(1) For the order see, § 99. 1. *Rem.* 1.

(2) The predicate noun adjective or participle is commonly put in the absolute state, § 93. 4. (2).

209. *ܬܬܐ* *naked.*

(1) The *ܬ* is the sign of the masc. plur. absolute, §§ 76. 3, 93. 4. (2).

(2) Notice the coincidence of the diacritical point of the *r* with one point of Rebbuy, § 13. 2.

210. *ܬܬܐ*—*boh-tîn, ashamed.*

(1) This is the Act. part. of the simple stem in the abs. plur., §§ 50. 1, 76. 3.

- 2) The singular is ܐܢܬܐ, but the short vowel *e* is lost and the Tau hardened when an affix is appended. See § 30. 1, and compare § 31. 3. *Rem.* 1.

2. OBSERVATIONS.

91. There is no Waw conversive or consecutive in Syriac.
 92. Syllables may be open, closed, or half-open, § 17.
 93. *Aw* does not contract into *ô* in Syriac.
 94. A Dual occurs in a few instances.
 95. Changeable vowels may be dropped in inflection, § 7. 3. *e. g.* ܐܢܬܐ, ܐܢܬܐ.
 96. The predicate adjective agrees with its antecedent in gender and number, but not in state, *e. g.* ܕܢܝܚܐ, ܕܢܝܚܐ.
 97. The rules for the assimilation of Nun are the same in Syriac as in Hebrew.
 98. Lomadh may be used in Syriac before the direct as well as before the indirect object.
 99. Attributives usually follow the nouns, but occasionally they precede.
 100. Attributives agree with their nouns in gender, number, and state.
 101. In stative verbs, the vowel is usually *e*.
 102. Some prepositions take the plural form before suffixes.

3. GRAMMAR.

- (1) Pê Olaph Verbs, § 55.
 (2) Peculiarities of Gutturals, § 26.
 (3) Review, §§ 24, 25, 76, 77.

4. WORD LESSON.

ܐܚܝܝܐ to seize. V. to close.

ܐܝܬܐ to go out.

ܐܬܐ to come.

ܐܬܐ to bring.

ܐܬܐ to learn. III. to teach.

ܐܬܐ to mourn.

𐤁𐤓 to bind.

𐤁𐤓𐤀 to remember.

𐤁𐤓 upon, for (before suffixes

𐤁𐤓 before (Plural form before suffixes).

𐤁𐤓. See § 77. 4.).

5. EXERCISES.

1. Adam slept because a sleep had been cast upon him and one of his ribs was taken and the flesh was closed in place of it; and the rib which had been taken from Adam was formed into a woman whom God brought to Adam. 2. And when Adam saw her he said: this shall be called woman and because that she is flesh of my flesh shall the two of us be one flesh. 3. Go ye out and say to the woman that I will bind her and teach her not to mourn for her. 4. Bring her to me and I will teach her to go out and to come in before thee. 5. Remember God and he has remembered thy father and thy mother. 6. They shall be blessed who mourn. 7. His flesh was eaten. 8. I shall learn all that thou wilt teach me because I am not ashamed to learn. 9. I shall teach and ye shall learn all that is written in this good book.

LESSON THIRTEEN. Gen. III. 1—5.

1. NOTES.

211. 𐤁𐤓𐤀𐤓𐤀 was cunning.

(1) 𐤁𐤓 is enclitic after a participial adjective predicate, § 127. 10, and hence the 𐤓 has the linea occultans, § 11.

(2) The participle is the simple passive in the absolute singular, § 50. 1.

212. 𐤁𐤓 from.

(1) The point beneath shows that it is to be read *men* not *man* or *mon*, § 6. 6. (1).

(2) *Men* after the adjective denotes the comparative, § 101. 1.

213. 𐤁𐤓 every.

(1) The point above shows that the suffix is the feminine 𐤓 and not the masculine 𐤓. See 102 and § 6. 6. (2) *b*.

(2) For the construction, see §§ 108. 1. (4), 97. B. Rem. 4.

214. *بِخَصْرٍ* which (he) had made.

(1) *؟* introduces the relative or adjective clause which limits *سَمِعْتُ*, § 136.

(2) The Perfect here denotes our Pluperfect, § 112. 1. (3).

215. *أَخْبَرْتُ* is in apposition with *مُخْبِرًا*, § 94. 1

216. *حَقًّا* truly.

(1) *أد* is the common ending for adverbs, § 89. A. 3.

(2) *شَرَرٌ* *sharrir* is of the formative *katṭil*, § 72. 2. (4).

217. *كَاثَ* *kath* (he) said. The Perfect is the Present Perfect, § 112. 1. (2).

218. *لَا تَأْكُلُوا* that ye shall not eat.

(1) *؟* introduces the objective substantive sentence, which is here a quotation, § 135. 3. (3).

(2) *لَا* with the Imperfect may be either "ye shall not" or "eat not". § 114. 1.

219. *لِلْحَيَّةِ* to the serpent. The indirect object is introduced by *Lomadh*, § 124.

220. *مِنْ* from. *؟* introduces the quotation like *ut* in Latin, § 135. 3. (4).

221. *فِي الْجَنَّةِ* which are in the Paradise.

(1) *؟* introduces the relative or adjective clause, § 136 and is the subject of the nominal sentence, § 130.

(2) The copula is supplied and "in the Paradise" is the predicate, § 130.

222. *كُلُّهُمْ* all of them, is a clause in apposition with *هَؤُلَاءِ*, § 94. 1.

223. *نَأْكُلُ* we may eat. For the use of the Imperfect as our Potential mood, see § 114. 2.

224. *لَعَلَّكُمْ تَمُوتُونَ* lest ye die. This is an adverbial clause of result, § 137. 4.

225. *مَمْدُودٌ* is an Inf. Absolute from *مَدَّ* to die. It is here used adverbially to strengthen the cognate verb following, § 119. 1. (1) a. Compare the Hebrew.

226. *بِأَنَّ* because that, introduces an adverbial clause of cause or reason, § 137. 5. (2).

227. *יָדַע* (he) *knows* is the Perfect used as a Present like the Greek 2nd Perfect, § 112. 2. (1).

228. *וּבַיּוֹם הַהוּא* *that in the day that.*

- (1) The *וּ* introduces an objective substantive clause, § 135. 3.
- (2) *וּבַיּוֹם הַהוּא* introduces an adverbial clause of time, § 137. 2. The whole clause is equivalent to “when” and introduces the protasis, § 138. 3. (3).

229. *אֲכָלָה* *in which [ye] shall be eating of.*

- (1) The Participle here denotes a state or continuous action. The time is made future by the clause “in the day in which”, § 116. 1. (2).
- (2) The *וּ* is a relative adjective agreeing with *אֲכָלָה*, § 104. 1. (4).

230. *יִפְתָּח*—*mith-pat-t'hem, shall be opened.*

- (1) Participle formed by *פ* prefixed, § 50. 2; the first *ל* shows the Reflexive, § 41. 4; the Kushoy over the second *ל* shows the Intensive, § 41. 4; the *וּ* shows the fem. plur., § 76. 4.
- (2) The Participle is in the future tense since it introduces an apodosis, which depends on a protasis which is not yet fulfilled.

231. *עֵינֶיךָ* *your eyes.* The noun is in the dual construct, § 76. 5. (2). Since the participle has no dual, it is put in the plural, § 99. 2.

232. *יִהְיֶה* *ye shall be.* This is the Act. P^eal Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. *Note.*

233. *יֹדְעִים* *knowers of.* The Part. Act. P^eal in the construct plural before an object, § 118. 2. The order of time is not involved in the form but only in the connection, § 116.

2. OBSERVATIONS.

103. *וְ* when it follows the predicate is enclitic and the Hê is unpronounced securing the *linea occultans*, vs. 1; but when the subject precedes or the sentence is verbal the Hê is pronounced, see Gen. 1. 2.

104. The predicate is in the absolute state, unless it be a noun which has no absolute state or unless it is meant to be specially determined.

104 a. The comparative is usually expressed by putting the adjective first, in agreement as to gender and number with the noun to be compared, *e. g.* ܚܝܬܐ is the adjective, and ܡܢܐ is the noun to be compared. The idea with which the comparison is made is preceded by ܡܢ, *e. g.* ܡܢ ܡܢܐ.

105. Observe that a point above denotes *ā* or *o* as distinguished from *e*, *e. g.* ܡܢ=men, but ܡܢ=man or mon, ܡܢܐ=kulloh, ܡܢܐ=kulleh.

106. ܐ may be either a demonstrative pronoun like ܐܢܐ, or a relative pronoun (like ܐܢܐ or ܐܢܐ used relatively) or a conjunction.

107. Observe that there are in this lesson three ways of expressing the genitive relation. (1) ܡܢܐ vs. 1. (2) ܡܢܐ vs. 2. (3) ܡܢܐ vs. 3.

108. The form ܡܢܐ in this lesson denotes, (1) a simple past, *e. g.* ܡܢܐ vs. 1, (2) a pluperfect, ܡܢܐ vs. 1, (3) a present perfect, *e. g.* the second ܡܢܐ in vs. 1, (4) a present (Greek 2nd perfect) ܡܢܐ vs. 5.

109. We have in this lesson specimens of the three kinds of dependent sentences, (1) substantive *e. g.* in the object clauses beginning with ܡܢܐ vs. 1, ܡܢܐ vs. 2, the first ܡܢܐ vs. 3, ܡܢܐ vs. 5, (2) adjective *e. g.* in the relative clauses beginning with ܡܢܐ vs. 1, ܡܢܐ vs. 2, ܡܢܐ vs. 3, ܡܢܐ vs. 5, (3) adverbial, *e. g.* in the clause of result ܡܢܐ vs. 3, and in the causal clause ܡܢܐ vs. 5.

110. There is no way in Syriac to distinguish between the negative of the Imperfect and that of the Imperative, *i. e.* ܡܢܐ ܡܢܐ is "thou shalt not kill" or "kill not". ܡܢܐ is both *o* and *μγ*, ܡܢܐ and ܡܢܐ.

111. All the modes may be expressed by the Imperfect. In this lesson we have ܡܢܐ ܡܢܐ ye shall not eat, vs. 1, ܡܢܐ ܡܢܐ we may eat, vs. 2, ܡܢܐ ܡܢܐ lest ye die, vs. 3. ye shall not die vs. 4.

112. Words denoting members of the body which occur in pairs and a few other words have a separate form for the dual in the absolute state. In all other cases the dual has disappeared, the plural taking its place.

3. GRAMMAR.

- (1) Ê Wau verbs, § 59.
- (2) Peculiarities of Wau, § 27.
- (3) Review, §§ 27, 29, 58, 60.

4. WORD LESSON.

قَامَ to stand, arise.	سَدَفَ to defile.
وَضَعَ to put.	مَنْزِلٌ habitation, dwelling.
يَمُوتُ to die.	يَدٌ hand, § 87. 2.
كَلَّمَ to curse.	رَأْسٌ head.
رَمَى to shake.	عَهْدٌ covenant.
نَقَلَ to be moved.	لَسْتُ lest.
نَظَرَ to watch.	مَدِينَةٌ city.
خَفَّ II. to be anxious.	سَبَّحَ before.
أَعَدَّ to prepare.	

5. EXERCISES.

1. The beast of the field ate the fruits of the trees which (were) in the midst of the paradise.
2. The woman said to the serpent that the beast which (was) in the field prudent was from [was more prudent than] every serpent of paradise.
3. The man shall eat of the fruits which (are) in the field all of them.
4. I shall not eat of it because I know that in the day that I eat (§ 35. 2) of it I shall surely (abs. Inf.) die.
5. Ye have cursed God and he will prepare a habitation for you.
6. The woman stood and put her hand upon my head and said: Accursed (be) thou and mayest thou die (thou shalt die) because thou hast been defiled.
7. Watch ye (II stem) lest ye shall be defiled.
8. The whole city was moved because the dwellings had been shaken (VI stem).
9. He was anxious lest they should establish (cause to stand) a covenant with the city.
10. I died that ye might not die.
11. Put thy hand on his head and bless him before he die.

LESSON FOURTEEN. Gen. III. 6—14.

1. NOTES.

234. *هَـمَّـقٍ* *that [was] good.*

- (1) *هَـمَّـقٍ* introduces the object clause, § 135. 3.
- (2) *هَـمَّـقٍ* is the predicate, placed regularly and in the absolute state, § 99. 2.
- (3) The clause is nominal, § 130. 1.

235. *وَأَمَّا*—*reg-g'ethau.*

- (1) The *وَأَمَّا* is enclitic, and hence its *ا* is silent and its *u* coalesces with the preceding original *a* into *au* or *aw*, § 101, 23. 4.
- (2) The noun has no absolute state. If it had we would expect to find it here. But see also, § 93. 2. (1).

236. *لِـرَـيَـئِـي* *to see or for seeing.*

- (1) The preposition takes *a* before the unvowelled consonant, § 34. 3.
- (2) *لِـرَـيَـئِـي* comes from *mehwar* from *maḥwar*; *wa* going over regularly into *ḥ*, § 59. 1, § 29. 5. (3).

237. *فُـتِحَـنَّ* *were opened.*

- (1) The final *Yudh* is found in some manuscripts and omitted in others. It is the sign of the fem. plural, § 43. 5.
- (2) The Reflexive is used here as a Passive, § 41. 4.
- (2) The *Kushoy* over the *Ḍ* denotes doubling and hence the intensive stem, §§ 41. 2 and 10. 2. (2).

238. They made for themselves garments. For the construction of a verb with a direct and an indirect object, see § 125. 3. (2).

239. *مَـشَـى* *[as he was] walking.*

- (1) The form is the intensive participle abs. sing., § 50. 2.
- (2) The construction corresponds to the *Hâl* in Arabic, *e. g.* the accusative of condition, § 137. 7.

240. *لِـيَـوْمِـي* lit. *at the turnings of that which is day*, § 97. B.

241. *لِـيَـمُـنَّ* *they hid themselves.*

- (1) Some manuscripts omit *و*.

- (2) The masculine gender is preferred in the verb, when it has two subjects one masculine and the other feminine, § 121. 6. *Rem.* 2.
 (3) The Reflexive sense is brought out clearly in this form.

242. **هَزَيْتَ** for *hezeyeth* from *hāz(ā)yyith*, § 29. 4. (4), § 60. 1.

243. **مَنْ هُوَ** *who [is] he*. The form is a contraction of *man* and *hu*, § 39. *Rem.* 4.

244. **هَوَّيْتُكَ** *haw-w'yokh*. The verb is the Pa'el Perfect of the Lomadh Olaph verb. **مَنْ** with the pronominal suffix of the 2nd masc. sing., § 61.

245. **فَقَضَيْتُ** *which I commanded thee*.

(1) **؟** must be taken along with **مِنْ** and translated "from which", § 104. 2. *Rem.*

(2) **؟** introduces a relative clause limiting **اِمْرَأَتِ**, § 136.

(3) **پَاكْكَدْهَتْوَكْ** is the intensive Perf. 1st. sing. with the pron. suff. 2nd masc. sing. § 51. 3.

246. **اِمْرَأَتِ** *the woman* is resumed by **تِ**. It stands in the nominative absolute, § 95. 3.

247. **مَنْ هُوَ** *what [is] he*. The form is contracted from *mōnō* and *hu*, §§ 39. *Rem.* 4, 23. 4. The *hu* is here used as copula, the demonstrative limited by the relative making the predicate, § 101.

248. **فَعَصَيْتُ** *which thou (f.) hast done*. The ending **تُ** is derived from **اِنَّتِ** 2nd fem. sing. pers. pron., §§ 35. 1, 43.

249. **اَتَيْتُ** — *at'e-yan*.

(1) The line under 'É is Mehagyono, § 12. 1.

(2) **تِ** is the pron. suffix of the 1st sing. § 36. 1.

(3) The Olaph denotes the causative stem, § 42. 3.

(4) The Yudh shows that the verb is a Lomadh Olaph (Yudh) verb, § 60.

250. **عَصِي** *cursed* is the pass. part. of the simple stem from the É Waw verb, *awî* going over into *î*, § 59. 3.

251. **تَسْتَوِي** *thy lives*, §§ 36. 1.

2. OBSERVATIONS.

113. Nominal clauses are those which have a noun for predicate, *e. g.* the clauses beginning with **فَقَضَيْتُ** vs. 6; **خَتَمْتُ** vs. 7; **اَمَّا**

vs. 9; **يَكُونُ** vs. 10, and vs. 11; **يَكُنْ** vs. 13; **يَكُنْ** vs. 14. Verbal sentences are those whose predicate and copula are a verbal form, *e. g.* the sentences beginning with **يَكُنْ** vs. 6, **يَكُنْ** vs. 7 etc.

114. As in Hebrew, the personal pronoun is frequently used as a copula, vss. 6, 11 and 13.

115. The personal pronouns may be used to emphasize the persons denoted by the forms of the verb, compare **أَنَا**, vs. 12.

116. The Infinitive is really a verbal noun *i. e.* it is governed like a noun and governs like a verb, *e. g.* **أَكْلًا** for eating, **نَظَرًا** for looking at, vs. 6. See § 120.

117. The same forms are used to denote the Reflexive and Passives. For the former compare **أَكَلَ** vs. 8, for the latter **أَكِلَ** vs. 7.

118. The participle when used like the Arabic accusative of condition is indefinite but agrees with its antecedent in number and gender.

119. When the relative is to be governed by a preposition the relative is placed first as usual and the preposition follows with a pronominal suffix agreeing in gender and number and person with the antecedent of the relative.

120. Nouns are frequently placed in an abnormal position at the beginning of a sentence, their place in the sentence being assumed by a pronoun, *e. g.* **أَكَلَ** vs. 12.

121. The relative time of the participles is to be gathered from the context. Compare **أَكَلَ** vs. 8 with **أَكَلَ** vs. 14.

3. GRAMMAR.

- (1) Guttural verbs, § 52.
- (2) Pê Nun verbs, § 53.
- (3) Review §§ 18, 26, 51.

4. WORD LISTS.

أَكَلَ to surround.

أَكَلَ to sow.

أَكَلَ to want.

أَكَلَ to shine.

נֶסֶךְ to be light.	לָקַח to take.
הָמַד to praise.	הָמַד to slay.
יָכַח to be able.	יָצַח to go out.
שָׁבַע to break.	נָפַל to fall.
הָאֵל to admire.	נָצַח to scatter.
שָׁמַר to keep.	אִמָּא mother.

5. EXERCISES.

1. Adam saw that the true was good to look at. 2. The mother of the man saw that the fruits of all the trees (were) good for eating. 3. Where (art) thou (f.), the desire of my eyes? 4. The husband of the woman gave some (פֶּתֶן) of the fruit to his father and to his mother and they saw (masc.) that the tree from which it was taken (which it was taken from it) was pleasant to the eyes of both of them and they ate and praised God, who had made them (פֶּתֶן) the dust. 5. Adam ate and knew that he was naked and he sewed the leaves of a figtree and made for him an apron. 6. My mother heard the Lord walking in the garden and she hid herself in the midst of a figtree which was in the garden. 7. At the turnings of the day I heard a voice saying, Adam, Adam, where art thou? And I saw God in my image and according to my likeness walking in the garden. 8. I said to the Lord: Who told thee that I and my wife are naked. Behold from the serpent hast thou heard this. 9. Surrounding, he shall take, keep thou (m.), go out (f.), it will fall, he caused to break, praise ye (Pa'el), it will shine, I shall not want, sow ye (m.). 10. I admire him because he was able to slay the Tanninin. 11. I cannot take my mother with me.

LESSON FIFTEEN. Gen. III. 15—24.

1. NOTES.

252. חֶטְאִי (the) enmity.

- (1) This is an abstract noun in חֶטְאִי, § 75. 4, derived from the compound word *b'eld'ihobho*, enemy, compound of *חֶטְאִי* lord and *חֶטְאִי* fly, § 96. 1. a.

- (2) Most nouns with this ending are found only in the emphatic state, and are consequently often used when the idea is indefinite, § 93, 2. (1).

253. **يَضَعُ** *will I put.*

- (1) The Olaph is the sign of the first pers. sing. of the Imperfect, § 45. 5.
 (2) The **ي** comes from *yi*, § 59. *Rem.* 2, § 29. 4. (4).
 (3) This is the only 'Ê Yudh verb which differs in any respect from Ê Waw verbs, § 59. 6. *Rem.* 2.

254. **نَدَّوْش** from *nedh-wush*, *wu* becoming *u*, §§ 29. 7. (1), 59. 2.

255. **تَمَّهَوْ**—*tem-hêoo*.

- (1) Notice the peculiar diphthong, pronounced like *ey* in *they* followed by *oo* as in *booby*, § 8. 1. (1).
 (2) **تَمَّو** is the pron. suff. 3rd. masc. sing. This is the regular form after the vowel *e*, § 36, § 61.
 (3) The first Yudh belongs to the root of the verb; the Taw is the preformative for the 2nd pers. Imperf., § 45.

256. **تَضَعُ** is an Inf. abs. of the Aph'el stem, § 49. 2. It strengthens the idea of the verb, § 119.

257. **تَضَعُ** *shalt thou bear.*

- (1) The **ت** at the end is the sufformative of the 2nd fem. sing. of the Imperf., § 45.
 (2) The root is **بَعَر**, the Yudh beeing changed to Olaph after the preformatives of the Imperf. P'el, § 58. 2.
 (3) The text has by mistake *e* for *i* under the preformative.

258. **سَنَّا** *sons*, is an irregular plural from **سَن** *son*, §§ 86. 16, 87. 10.

259. **تَوَلَّيْ** *shalt thou turn thyself.* This is the Ethp'el Imperf. 2nd fem. sing. § 60 from **تَلَّ**.

260. **تَسْتَلِّل**—*neshtallat*. Note the transposition of the **ل** when before a sibilant, § 21. 1.

261. **؟** introduces the causal adverbial clause, which is nere the protasis; the apodosis beginning with **حَتَّى**, § 137. 5.

262. **حَتَّى** is in the fem. abs. sing. of the pass. participle. It is the predicate of the nominal clause of which **أَنْتِ** is the subject, §§ 130. 1, 99, 2.

(2) Hebhošo is a helping vowel, §§ 20, *Rem.* 2, 33. 1.

(3) For the irregularities of ^ʿن, see § 87. 2.

271. نَصَبٌ—*nessab̄h* for *nenṣab̄h*, the Nun being assimilated, §§ 18. 1, 53. 2.

272. يَسْكُنُ *he shall live*. This is the Imperfect P^{al} from سَكَنَ. See § 64. 6.

273. وَافَقَهُ—*wapp^hkeh*.

(1) ʾ is the pron. suffix 3rd masc. sing., § 36, 51. A.

(2) The Wau being unvowelled has drawn back the vowel of the Olaph the latter quiescing, §§ 34. 2, 25. 1. (2).

(3) The full form of وَافَقَ was وَافَقَهُ the usual Aph^{el}. The Nun has been assimilated, the ʾ has become a half vowel before the suffix, the ʿ has been thrown back to the Wau, § 53. 2.

274. مَضَىٰ نَسْت is a construct plur. before a clause beginning with a preposition, § 96. 4. *Rem.* 1.

275. مَدَّ يَدَهُ لِنَفْسِهِ *which was turning itself*.

(1) This is an adjective clause, the predicate being in the fem. abs. sing. agreeing with its antecedent, § 99. 2.

(2) The Rukhokh under the ى shows that this is the Ethpe^{el}, § 44, *Rem.* 1.

2. OBSERVATIONS.

122. The composition of two nouns to express one idea is occasionally found in Syriac.

123. The differentiations for gender, number and person in the verb are denoted by pre- and sufformatives.

124. Notice the importance of learning the contractions of Waw and Yudh with the vowels, *e. g.* in وَافَقَ and وَافَقَهُ.

125. There is a diphthong *eu* found in Syriac which is pronounced somewhat like Italian *eu* in *eufonia*.

126. The Infinitive is used absolutely to intensify the idea of a cognate verb which it precedes.

127. Instead of an adjective agreeing in definiteness with its antecedent, we frequently find a relative clause, *e. g.* وَافَقَهُ.

128. There are a great many irregular plurals in Syriac which must be learned one by one. Compare ܠܡܢܐ, ܠܡܢܐܝܐ, §§ 86, 87.

3. GRAMMAR LESSON.

- (1) 'Ê Olaph verbs and Lomadh Olaph Guttural verbs, §§ 56, 57.
 (2) Review §§ 55, 52, 24, 25, 26, 31, 32, 33.

4. WORD LIST.

ܬܠܐ <i>he asked.</i>	ܐܠܬܐ ܐܠܬܐ <i>all that.</i>
ܬܠܐ <i>it was evil.</i>	ܐܠܬܐ ܐܠܬܐ <i>whosoever.</i>
ܬܠܐ <i>it grieved.</i>	ܐܠܬܐ <i>he was filthy.</i>
ܬܠܐ <i>he was old.</i>	ܐܠܬܐ <i>he consoled.</i>
ܬܠܐ <i>he put on his shoes.</i>	ܐܠܬܐ <i>he was unclean.</i>
ܬܠܐ <i>he was good.</i>	ܐܠܬܐ <i>a son.</i>
ܬܠܐ <i>enemy.</i>	ܐܠܬܐ <i>now.</i>
ܬܠܐ <i>he gave.</i>	ܐܠܬܐ <i>if.</i>

5. EXERCISES.

1. The enemy asked that my sword be given to him. 2. It grieved (fem.) me (ܬܠܐ) that I was too old to put sorrow for his bread. 3. All that was good to me was evil to him. 4. When a son was born to her she consoled herself. 5. Whosoever is filthy now, will be unclean all the days of his life. 6. If thou wilt crush my head, I shall strike thee in thy heel. 7. Thou didst command me that in the sweat of my face I should eat the herb of the field, until I shall return unto the dust from which I was taken. 8. Call the name of the woman Eve; because she shall be the mother of all which shall live. 9. God will make coats of skin for you and will clothe you. 10. Like one of you I know the good and the evil and I shall stretch out my hand and shall take from the tree of life and I shall live for ever. 11. The Lord sent them out from Eden that they might till the earth from whose dust they had been made by him. 12. The cherub turned itself and kept the way to Eden.

LESSON SIXTEEN. Gen. IV. 1—13.

1. NOTES.

276. The point under the Nun in ضَبَّيْنِ and under the Lomadh in ضَبَّيْنِ and the م in ضَبَّيْنِ shows that these are the 3rd fem. sing.; the point above the Koph in ضَبَّيْنِ denotes the first person singular, § 6. 6. (3).

277. ضَبَّيْنِ, § 58. 2.

278. ضَبَّيْنِ his brother.

(1) The Lomadh is the sign of the direct object, § 123.

(2) ضَبَّيْنِ brother, and ضَبَّيْنِ father insert ة before suffixes except the 1st sing., § 87. 1.

279. ضَبَّيْنِ The point over the 'Ê shows that this is a participle; a point under would denote a Perfect (Comp. ضَبَّيْنِ vs. 10). It is either in construction with or governing, ضَبَّيْنِ in the accusative, §§ 118. 2, 123. The dots over ضَبَّيْنِ denote the collective, see § 90.

280. ضَبَّيْنِ after some.

281. ضَبَّيْنِ he brought. Aph'el Perf. 1st form from ضَبَّيْنِ, § 64. 4.

282. ضَبَّيْنِ, §§ 21. 1, 22. 4.

283. ضَبَّيْنِ, §§ 56. 2, 25. 1. (2).

284. ضَبَّيْنِ, §§ 52. 3, 43. A. The Rebbuy § 13 is put with this form to show that it is not a 3rd fem. sing. § 43. B. 5.

285. ضَبَّيْنِ, §§ 41. 3, 42. 5, 45. B. 2, 52. 3.

286. ضَبَّيْنِ if introduces the conditional protasis, § 138.

287. ضَبَّيْنِ is of the one short vowel class of nouns, § 67. ضَبَّيْنِ is of the α — \hat{a} class; ضَبَّيْنِ of the α — \hat{i} class, § 69.

288. ضَبَّيْنِ let us go.

(1) Remember that the preformative Nun denotes the 1st pers. plur. as well as the 3rd person, § 45. 10.

(2) The Imperfect is used for the 1st person of the Imperative, § 114. 1.

289. ضَبَّيْنِ when introduces an adverbial clause of time, § 137. 2. The sentence is nominal, § 130. 1.

290. ضَبَّيْنِ of my brother.

- (1) When a noun in the genitive is separated from the noun on which it depends, the latter takes a pron. suffix agreeing in gender and number with the governed noun and the genitive is preceded by ?, § 97. B. Rem. 2.

- (2) The vowel ' is heightened from ʾ, § 7. 2. (4). See 277 above.

291. *ٲٲ the voice of the blood of him who is thy brother*, § 68. 5, 97. A. B.

292. *ٲٲ that it should give=to give.*

- (1) *Tettel* is third fem. from *nettel* which is the singular Imperf. of *ٲٲ*, § 64. 7.

- (2) The clause is an adverbial clause of result, § 137. 4 which is often expressed by the Infin., § 120. 1. (3) and see 276 above.

293. *ٲٲ—zo-ya', a fugitive.*

- (1) The *a* instead of *e* is because of the guttural, § 26. 1. (1).

- (2) The Olaph is inserted in the first form of the Participle of 'ÊW_{aw} verbs, taking the place of the Yudh, § 59. 4. Compare the Hemsā in Arabic.

- (3) This Olaph is pronounced like Yudh, § 2. (1).

294. . . . *ٲٲ* lit. great is my folly from that which can be remitted
i. e. my sin is too great to be remitted.

- (1) The comparative degree is generally expressed by putting the adjective first in agreement with the noun to be compared and by placing the idea with which it is to be compared after the preposition *ٲٲ*, § 100.

- (2) *ٲٲ* is here used as a copula, § 101. It is to be noted that the copula also agrees with the subject of the nominal sentence.

- (3) *ٲٲ* *my folly or sin.* The *ٲ* is the 1st pers. pron. suffix, § 36; the *uth* is the abstract fem. ending, § 75. 4.

- (4) *ٲٲ* lit. *that which is to remit.* The *?* is often used for *that which*, § 104. 2. (1). The Infin. preceded by Lomadh sometimes has the sense of "may" or "can", § 120. 1. (5).

2. OBSERVATIONS.

129. The distinction of forms as well as vowels by means of diacritical points is to be noted.

130. Every point and sign denotes *something*. The student is now far enough advanced not to proceed without knowing every verse thoroughly.

131. When a noun or verb is irregular, *i. e.* not according to the forms already learned, look in §§ 62—64, 86, 87.

132. Idioms should be carefully observed and if possible committed to memory, *e. g.* هَذَا صَدَقَ, vs. 3, هَذَا صَدَقَ, vs. 2.

133. Try to remember the euphonic changes such as permutation and transposition and assimilation.

134. Classify, if possible, every noun according to its original form. It gives accuracy, especially in reading unpointed texts.

135. Memorize all particles. It saves time to do so.

3. GRAMMAR LESSON.

- (1) 'Ê'Ê verbs, § 54.
- (2) Read over the declension of nouns, §§ 78—85.
- (3) Review, §§ 76, 77.

4. WORD LESSON.

عَاشَ to live.

عَاشَ to suffer.

عَاشَ to go in.

عَاشَ to covet.

عَاشَ to bend.

عَاشَ to tremble.

عَاشَ to cherish.

عَاشَ youth.

عَاشَ old.

عَاشَ good.

عَاشَ to be magnified.

عَاشَ before.

عَاشَ before that.

عَاشَ to reject.

عَاشَ gold.

عَاشَ judgment.

عَاشَ V. to overshadow.

عَاشَ to divulge.

عَاشَ to be humble.

عَاشَ to sound.

فجأة suddenly.

مُضْطَرِّد persecution.

صَوْتٌ voice.

مُرٌّ to be bitter, IV. to be made

bitter.

مَسِيحٌ Messiah.

5. EXERCISES.

1. I suffered persecution because I had divulged the judgment of God.
 2. Go in and live in the land whose gold (which her gold) you have coveted.
 3. They (fem.) trembled and bent their faces to the earth.
 4. The good youth cherished his old father (his father the old) and his old mother.
 5. Let God be magnified and let me humble myself before him.
 6. Embittered (shall be) his spirit when the voice of God shall sound the judgment because he has rejected the Spirit of God which brooded over the face of the waters when God had created the heavens and the earth and overshadowed the mother of the son of God, before that she conceived and brought forth the Messiah.
 7. Eve added to bear Abel the brother of Cain; and after some days Cain who tilled the soil (was working in the earth) brought as a gift to the Lord some of the fruits of his soil and the Lord looked not with favor on his gift, because he had not done well.

LESSON SEVENTEEN. Gen. IV. 14—28.

1. NOTES.

295. اَفْهَكَتَ—*appekton*, § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is *o*.

296. مِنْكُمْ. Some prepositions take the plural form before suffixes, § 77. 4.

297. اَنَا has the point above to denote the first person, § 6. 6. (3).

298. كُلُّ مَنْ every one who, § 107. 7.

299. تَفْهَمُ. The second vowel is added, § 33. 3.

300. سَبْعَ مَرَّاتٍ one for seven i. e. seven fold.

301. اثنان two.

(1) The numbers one and two agree with their nouns in gender.

(2) For the position and date, see § 110. 1.

302. **ܠܡܕܗ**. The preposition Lomadh sometimes denotes the genitive, § 98. 1.

303. **ܕܐܝܡܝܐ** *who hold*. This is one of the few passive participles which are used in an active sense, § 117. 4.

304. **ܐܝܢܐ** takes up and makes emphatic the **ܐܝܢܐ** which precedes, §§ 95. 3, 101.

305. **ܐܝܢܐ** *his sister*. An Olaph has been rejected from before the Heth, § 23. 1. (1).

306. **ܡܢܗܝܢܐ** is the 2nd fem. plur. of the Imperative in *a*, § 48. 2. **ܡܢܗܝܢܐ** is in the same place, § 59. 2.

307. **ܐܝܢܐ** *another*.

(1) The Olaph is occult, § 19. 1. (1) and hence is denoted by the linea occultans, § 11.

(2) Attributives follow their nouns and agree with them in gender, number and state, § 93. 3, 99. 1.

308. **ܐܝܢܐ** *began he (or they)*.

(1) The dot above the Shin shows that the verb is Pa'el, § 6. 6.

(2) Either the subject is Seth, or the verb is impersonal, § 122.

2. OBSERVATIONS.

136. Pay attention to the union vowels of the different forms of the verb before the various suffixes.

137. Some prepositions take the plural, some the singular, form before suffixes, *e. g.* **ܠܗܘܢ** and **ܠܗܘܢ** take the plural form, **ܠܗ** and **ܠܗ** the singular.

138. There is a number of ways of expressing the indefinite pronoun in Syriac. The most common is to have the interrogative pronoun preceded by **ܐܝܢܐ** and followed by **ܐܝܢܐ**.

139. The rules for cardinal numbers are the same as in Hebrew.

140. Notice the fourth way of expressing the genitive relation, *vs.* 20.

141. Some participles which are passive in form are active in sense, *e. g.* **اسمع**, vs. 21.

142. In looking for the derivation of a word or for its equivalent in the cognate languages, always see first, if possible, whether a letter has been rejected or not, *e. g.* **أد**, vs. 22.

3. GRAMMAR LESSON.

- (1) Doubly Weak Verbs, § 62.
- (2) Read over the classifications of nouns, §§ 66—75.
- (3) Review § 61.

4. WORD LESSON.

تَسْأَلُ <i>to tempt.</i>	تَرْجُو <i>to desire.</i>
شَفَى <i>to heal.</i>	أَتَى <i>alms.</i>
سَكَنَ <i>to rest.</i>	قُدُسًا (m.) <i>holiness.</i>
رَفَى <i>to reject.</i>	سُرُورًا <i>joy.</i>
أَعْرَضَ <i>to show.</i>	قَدِسًا <i>city.</i>
أَعْرَضَ <i>to rebuke.</i>	بُتُولًا <i>virgin.</i>
أَنَسَ <i>to sigh.</i>	عَرَضَ <i>request.</i>
أَرَادَ <i>to desire.</i>	بُتُولًا <i>girl.</i>
أَرَادَ <i>to agree</i>	مَسِيحًا <i>Messiah.</i>

5. EXERCISES.

1. 'The Lord said to the girl I will heal thee and will put a sign on thee and cause thee to dwell in the land of Nod. 2. The girls tempted the Lord and he caused them to be rejected from the city of holiness. 3. He caused Cain to rest in the city which his son had built because he desired that he should not be killed. 4. The virgin will sigh when she sees thee because thou hast rebuked her and hast rejected her request. 5. A son has been born to the virgin and thou shalt call his name Messiah. 6. Be thou agreeing with him and do not reject his request. 7. Give alms to every one who asketh of thee and there shall be joy to thee.

LESSON EIGHTEEN. Psalm II.

1. NOTES.

309. **لِمَا** *why? lit. for what?*

- (1) This is the adverbial accusative of cause.
- (2) This is the common form of the neuter of the interrogative pronoun, § 39.

310. **لِلشُعُوبِ** *the peoples*, § 86. 3. Singular **لِلشُعْبَةِ**.

311. **ذَلَّتْ** is a fem. plur. of the Perf. from a Lomadh Olaph Verb, § 60. 1.

312. **أَجْمَعُوا** *together*, lit. *as one*. Note the insertion of the helping vowel *e*, § 33. 4.

313. **يَسِئَ** *he who sitteth*.

- (1) The relative **يَسِئَ** sometimes stands for "he who", "that which" etc., § 104. 2. *Rem.*
- (2) The participle denotes customary actions or a continuous state, § 116. 2.
- (3) For the form, see § 99. 2.

314. **أَيَمِّنْ** from *al-yimeth*, from *akwimeth*, § 59. 3.

- (1) **أَيَمِّنْ** denotes the causative, § 41. 3.
- (2) **أَيَمِّنْ** denotes the 1st person sing. of the Perfect, § 43. 5.

315. **مَلِكِي**—*malikī*, *my king*, §§ 36, 31. *Rem.* 1.

316. **يَقْدِرْ** *that he may declare*.

- (1) **يَقْدِرْ** is a conjunction introducing the adverbial clause of purpose, § 137. 4.
- (2) The verb is *Ethp'el*, § 41. 4, Imperfect, as shown by the preformative, § 45. It is determined as 3rd person sing. in distinction from the first plur. by the sense. Lomadh Olaph, § 60.
- (3) The Shin and Tau have been transposed, § 21. 1.

317. **ذَهَبَ**—*dh'abher*.

- (1) **ذَهَبَ** introduces the quotation, § 135. 3. (3).
- (2) For the pronunciation of the final Yudh, see § 31. *Rem.* 1.

318. **لَا** § 56. 2, 25. 1. (2), 32. 3.

319. **عَدِيح** § 21. 1, § 30. 2. (1), § 24. 2, § 12. *Rem.*, § 11. *Rem.*, 48. 3.

320. **مَكَّة**? *fear*. The second *e* is a helping vowel inserted to facilitate the pronunciation of the guttural, § 28. 2. (2).

321. **دَسْمَؤُنْسِم**.

(1) **سِم** is the regular pron. suffix 3rd. sing. masc. after a verbal form of the plural ending in a consonant, § 51. A.

(2) The vowel *u* of the Imperat. is shifted before suffixes, § 51. E. and § 32. 1.

322. **فَدِي** introduces the adverbial clause of cause, § 137. 5.

323. **مَقَر** *burneth*. The participle denotes a state, or action viewed as continuing, § 116. 1.

324. **لِيْ يَجِي**? those who trust, §§ 117. 4, 99. 2, 104. 2. *Rem.*

2. OBSERVATIONS.

143. Nouns and pronouns may, without any change of accidene, be treated as the Arabic adverbial accusative or the Latin oblique cases to denote cause, time etc.

144. Some irregular plurals are formed by inserting Wau before the regular ending, *e. g.* **مَدَل**, vs. 1.

145. Compound words are occasionally met with, *e. g.* **حَصَر**, vs. 2.

146. Remember the use of the relative **؟** in the sense of "he who" when followed by a participle vs. 3 and compare the Greek and Hebrew with the article.

147. Notice how often the Syriac translators have changed the Hebrew Imperfects, Perfects etc. into different tenses, *e. g.* the Hebrew Imperfects in vss. 1 and 2 have been changed into Perfects. Let the student hereafter note these changes and seek their cause.

148. Notice the light which a study of this psalm throws on the Syrian translators' views of the text, grammar and exegesis of the psalm, *e. g.* **مَصَد** vs. 6, **ح** vs. 12 etc.

149. Notice the differences as well as the similarities between the Syriac and the Hebrew in root, form and construction, *i. e.* as to roots,

consider (1) sometimes the same root has a different meaning in the two languages, *e. g.* **נָתַן**, **נָתַן**, **נָתַן**, **נָתַן**.

(2) Sometimes the same idea has a different root, *e. g.* to forsake, to make, to form.

3. GRAMMAR LESSON.

1. Anomalous and Defective Verbs, § 64.
2. Numerals, § 88.
3. Read, §§ 63, 65, 86, 87.
4. Review §§ 43, 45, 53, 54.

4. WORD LESSON.

יָצָא to go.	נָתַן to give.
שָׁתָה to drink.	עָלָה to ascend.
יָכֹחַ to find, to be able.	נָח it behooves.
בָּרַךְ to come.	יָשָׁן it is well.
יָצָא to be.	יָשָׁן it is right.
יָצָא to live.	יָצָא to grieve.
עָלָה ever.	יָצָא to be weary with.

5. EXERCISES.

1. Go thou and see why the three rulers have taken counsel together against the Lord and against his Messiah. 2. The Lord will give Zion the mountain of his holiness to his son the king. 3. Who shall ascend to the mountain of the Lord? Who shall be able to stand in the place of his holiness? 4. Let the king live for ever; let the peoples come and serve him because it is right for them to serve him with fear. 5. It behooves us to kiss the son lest he be angry and we perish from his way because that his wrath has been kindled against us. 6. The Lord was weary with the two peoples because they imagined a vain (thing) and said: Let us break the bands of the Lord and cast from us his yoke. 7. It grieved the four kings that they should not be for ever. 8. It is well to drink water from the fourth vessel of the eighth potter.

PART II.

NOTES.

Jonah I.

325. **חַמְדָּאֵי** *saying*. For the idiom compare the Hebrew and see § 120. 1. (3) and note 139. (2).

326. **אֵל** "Go". Imperative from **אָל**, § 64. 1.

327. **מְדִינָה**—*m'dhîto*, city, § 18. 2.

328. **כַּחֲסִים** *against her*. **כַּ** takes a plural form before suffixes, § 77. 4, as also **כֻּ**.

329. **שִׁחֲמָה**, § 64. 8.

330. **אִמְצָב**, § 64. 3.

331. **כָּלָה** Part. act. fem. from **כָּלַ**, § 54. 3. **כָּלָה** is the Infin. of the same.

332. **אֶדְאִי**. Notice the position of the adjective after its noun and its agreement with it in gender, number and state, § 91. 1.

333. **אֵל** *each*.

(1) The Olaph is occult, § 19. 1.

(2) For the use of **אֵל** for the indefinite pronoun, see § 107. 2.

(3) **אֵל** when denoting each or every one takes a plural verb, § 121. 2.

See further, § 90. 4. *Rem.* 2.

334. **נִמְכֵּם** V stem. 'Ê'Ê verb, § 54.

335. **חֵם** line 8 is an ethical dative, §§ 124. 5, 101. B. 1. (1) *Rem.* 3.

336. **נִעְיָבֵי** l. 10. III. stem Imperf. 3rd sing. with pron. suff. 1st plural, § 61. 2. **אֵ** is contracted from *ay*, § 29. 3. (1).

337. **וֹזֵ** l. 11, *come*. Imperat. from **וָזַ**, § 64. 4.

338. **נִדְדָא'**—*nedda'*, let us know, 1st pers. plur. Imperfect I stem from **נִדְדָא'**, § 58. 2. *Rem.* 1.

339. **מִנֵּי** l. 12, *show thou us*. III stem Imperat. sing. masc. with pron. suff. 1st plur., § 61. 3.

340. **מַנֵּה** l. 13, *what is?* § 103. 1. (1), § 39. *Rem.* 4, § 23. 4. (1).

341. **أَمَّا** *what?* § 39. *Rem.* 3, § 103. 2. (2) *Rem.* This is an interrogative adjective separated from its noun by the personal pronoun.

342. **يَرْجِعْ** p. 12, l. 1, §§ 34. 2, 33. 1.

343. **إِنَّمَا** *the men.* Rebbuy denotes the collective, § 90. 1. See also 333 above.

344. **تَحْضُرْ**, § 46. 1.

345. **و** *that*, § 137. 4. (1).

346. **تَمَكِّدْ** Imperat. 2nd masc. plur. with pron. suff. 1st sing., §§ 51, 36. 1, 32. 1.

347. **أَوْصَاوْ** l. 3. § 61. 1. (3).

348. **عَنْكَ** l. 4, *on account of me.* The preposition **عَنْ** takes the fem. plur. form before suffixes, § 89. B. (6). The **ن** is written with the Yudh, but belongs to the **و** following, the Hê having become occult because the pronoun is enclitic, § 19. 2. (4). Since a vowel cannot begin a syllable, the last consonant of the preceding word draws to it the vowel of the Hê, § 16. 2. If the preceding word end in a vowel, it forms a diphthong with the *u*. Compare **و** **لَا** 22. 15. The same is true of **و**. Compare **و** **لَا** 22. 12.

349. **تَم**, §§ 37. 2, 102. 1, 90. 1.

350. **أَمَّصْ** l. 6, §§ 20. *Rem.* 1, 64. 3.

351. **أَوْ**, §§ 19. 2. (1) *a*, 64. 1, 116. 1. (3) *a*.

352. **تَسْمَعُ** l. 1, § 115. 3. The Syriac does not distinguish between "thou shalt not" and "do not".

353. **تَمَكِّدْ** *They took Jonah.* For the use of the pron. suffix to emphasize the object, see § 123. 2. (5). (6). (7). (8).

354. **تَسْكُدْ**. A cognate accusative. See § 126. 4. (1).

Jonah II.

355. **تَمَبْ**. III stem, §§ 56. 4. *Rem.* 59. 5.

356. **تَكْنَسْ**, §§ 51. 1. 6, 123. 2. (6).

357. **تَضَكَّ**, §§ 13, 33. 2, 34. 3, 77, 97. B

358. **تَكْنَسْ** l. 13, § 110, 1. (1).

359. **تَكْتَكْمْ**, § 87. 19.

360. **ܕܚܕܐ**, §§ 77, 82. *Rem.* 7.
 361. **ܕܚܕܐ**, § 61. 1, 36. 1.
 362. **ܚܚܐ**. Some verbs in Syriac, as in other languages, take a preposition before their object, § 123. 5.
 363. **ܚܚܐ ܕܚܚܐ** *all thy waves* (all of them, thy waves), § 94. 6. (1).
 364. **ܚܚܐ**, § 12. 1.
 365. **ܕܚܚܐ**. The relative introduces the quotation, § 135. 3. (3). The stem is here reflexive, § 41. 4.
 366. **ܚܚܐ**. V stem Part. from **ܚܚܐ**, § 58. 3.
 367. **ܚܚܐ ܕܚܚܐ** *the earth laid hold with its bands on my face, i. e. on me*, § 105. 1. (3).
 368. **ܚܚܐ**, § 64. 8.
 369. **ܚܚܐ**—*hay-yay, my life*.
 370. **ܚܚܐ**. For the reflexive verb with an object, see § 126. 2. (1).
 371. **ܚܚܐ ܕܚܚܐ** *thy holy temple*. Notice that the pronoun follows the noun and not the adjective, § 99. 1. *Rem.* 3.
 372. **ܚܚܐ** *whoever*, § 107. 7, 8, and § 108. 2.
 373. **ܚܚܐ** *whatsoever*, § 109. 1. (3).

Jonah III.

374. **ܚܚܐ ܕܚܚܐ**, § 110. A. 1. (1), B.
 375. **ܚܚܐ** *saying*, § 120. 1. (3).
 376. **ܚܚܐ**. For the form, see §§ 71. 1, 75.
 377. **ܚܚܐ** *great to, i. e. the greatest city*, § 100. 2. (5).
 378. **ܚܚܐ** *shall be overturned*. The participle is defined as future by the **ܚܚܐ**, §§ 111. 3, 116. 1. (2) b.
 379. **ܚܚܐ**, lit. *her men*, §§ 19. 1. (1), 77.
 380. **ܚܚܐ** *they clothed themselves with*, § 126. 2. (1). *Rem.*
 381. **ܚܚܐ** *their magnates*. The Singular is **ܚܚܐ**, see § 87. 27. For the helping Rebhoso, see § 33. 3, 9. *Rem.*
 382. **ܚܚܐ** *his throne*, § 86. 2. (2).
 383. **ܚܚܐ** *the sons of men*, §§ 87. 10, 23. 4. (1).

384. *ܘܥܠܝܐ*, § 90.
 385. *ܩܬܝܕܐ* *anything*, § 109. 1. (1).
 386. *ܩܬܝܕܐ ܕܥܡܝܗܐ* *let them call God*, § 123. 2. (7).
 387. *ܐܢܬܐ*. Each, § 107. 2.
 388. *ܫܬܝܢܐ*, § 81. *Rem.*
 389. *ܕܐܕܐ* *which is*, §§ 65, 128. 3. (2).
 390. *ܕܥܡܝܗܐ*, §§ 87. 2, 20. *Rem.* 2, 34. 2.
 391. *ܥܢܐ*, §§ 39. 1. *Rem.* 1, 103. 1.
 392. *ܥܢܐ*, §§ 116. 1. *a*, 52. 3, 26. 1. (1).
 393. *ܐܝܢܐ* introduces the indirect question, § 132. 6. (1).
 394. *ܐܝܢܐ* introduces the negative adverbial clause of result, § 137. 4.
 395. *ܕܥܡܝܗܐ* *that they turned*. This is an appositional substantive clause, § 135. 5.

Jonah IV.

396. *ܩܬܝܕܐ ܕܥܡܝܗܐ*. *It was painful for Jonah*. See § 122. 2.
 397. *ܐܢܬܐ* *very*, is a masculine noun in the absolute state used as an adverb, § 89. A.
 398. *ܕܥܡܝܗܐ* *was not?* The answer "yes" is expected, though *ܐܢܐ* itself does not denote this § 132. 2. A question is often denoted in Syriac without any interrogative particle or pronoun, § 132. 1. sq.
 399. *ܐܢܐ* *when I (was)*, § 130. 1. (1).
 400. *ܩܬܝܕܐ ܕܥܡܝܗܐ* *I anticipated*, § 127. 1, 3. (1) *a*.
 401. *ܩܬܝܕܐ* *I fled*. With the preceding verb this verb may be translated "I fled before-hand", § 133. 3 and *Rem.*
 402. *ܕܥܡܝܗܐ* is the Ethical dative or object, § 124. 5.
 403. *ܩܬܝܕܐ ܕܥܡܝܗܐ*, §§ 127. 1, 116. 1. (3).
 404. *ܩܬܝܕܐ ܕܥܡܝܗܐ* *long is thy spirit, i. e. patient*.
 405. *ܩܬܝܕܐ*—*saggiyo'* from *saggi'o'*, §§ 24. 1, 32. 3.
 406. *ܩܬܝܕܐ*, § 53. 1, 23. 1. (3).
 407. *ܩܬܝܕܐ*, § 122. 4. (2) *Rem.*
 408. *ܩܬܝܕܐ* *to die*, is the subject of the nominal sentence, § 120. 1. (1), § 130. 1. (1).
 409. *ܩܬܝܕܐ ܕܥܡܝܗܐ* *than to live*.

- (1) For the form *חָסַל*, see § 64. 6.
 (2) For the construction, see § 120. 1. (6), 100. 1. *Rem.* 2.

410. *חָסַל*. See 398.
 411. *חָסַל*. See 402.
 412. *חָסַל* under it, § 89. B. (3).
 413. *חָסַל*? *that he might see*, §§ 114. 4. (2), 137. 4.
 414. *חָסַל*, §§ 132. 6. *Rem.*, 135. 3. (2), 113.
 415. *חָסַל* should happen, § 116. 1. (3) b, 5.
 416. *חָסַל* cucumber, § 24. 1, 25, 28. 2. (3).
 417. *חָסַל*, §§ 26. 1. (1), 59. 6.
 418. *חָסַל* 101. 3. (2) a.
 419. *חָסַל* for himself, § 105. 1. (3).
 420. *חָסַל* it has come into thy hands, oh Lord, to take away my soul from me.
 421. *חָסַל*? because that, §§ 6. 5, 137. 5. (2).
 422. *חָסַל* § 127. 1. (2).
 423. *חָסַל*, § 99. 2. *Rem.* 1.
 424. *חָסַל*, § 100. 1, 87. 1, 86. 14.
 425. *חָסַל*. Emphatic, § 101. 1. (2).
 426. *חָסַל*—*on which—not*, § 104. 2. *Rem.*
 427. *חָסַל*. See 425.
 428. *חָסַל*, § 100. 1.
 429. *חָסַל* fountain, § 88. 1, 100. A. 1. (4).
 430. *חָסַל*, § 85.

Malachi I.

431. *חָסַל*, §§ 43. 5. *Rem.* 2, 51. A, B.
 432. *חָסַל*—*omrittun*, § 35. 2.
 433. *חָסַל* followed by *חָסַל* expects the answer "yes", § 132. 5.
 434. *חָסַל*. The direct object may be preceded by *Lomadh*, § 123. 2.
 435. *חָסַל* and if, § 138. 2. (3).
 436. *חָסַל* from *חָסַל*.
 437. *חָסַל* is wont to honor, § 116. 2.

438. אַל, § 138. 4. (4).
 439. מְצַמֵּץ, § 135. 5.
 440. עֲלֵי אֵדֶם, *ye who despise*, § 136. 11.
 441. כֵּן, § 137. 5.
 442. מְצַמֵּץ, § 137. 5.
 443. עָלַי, § 135. 3. (3).
 444. עַם, § 101. 2.
 445. מְצַמֵּץ, § 29. 2. (3).
 446. חֲמָלָא, § 132. 4.
 447. וְלִימֵר that he may have mercy, §§ 137. 4. (1), 114. 4. (2) *Rem. 1.*
 448. בְּיַדְּכֶם, *because this was in your hands*, §§ 104. 7.
 449. חֲלָלָא, § 130. 1. *Rem.*
 450. מְצַמֵּץ that which is of no account.
 451. לֹא יֵשׁ אֵלַי חֶסֶד I wish nothing among you.
 452. אֵת, vs. 12, is used as a copula, § 101. 2.
 453. מְצַמֵּץ, *because ye are bringing*, §§ 137. 5. (1).
 454. אֵלֶּה הֵם אֲשֶׁר יִכְלָא *accursed be whosoever has*, § 107. 7. (4),
 103. 1. *Rem. 4.*

Malachi II.

455. אֵל, vs. 2. § 138. 2. (2).
 456. מְצַמֵּץ is infinitive from צָמַץ, § 64. 7.
 457. עָלַי, § 137. 5. (2).
 458. אֶרְצָא read אֶרְצֵא I will scatter.
 459. אֲנִי, vs. 5. § 123. 2. (6.)
 460. מְצַמֵּץ they are asking, § 121. 7.
 461. חֲשִׁמָּל many. The direct object is often preceded by Lomadh
 § 123. 1. (3).
 462. מְצַמֵּץ, § 116. 3. (2) c.
 463. עָלַי, *because*, § 137. 5. (1).
 464. מְצַמֵּץ, §§ 46. 1, 136. 1. (2) 3.
 465. מְצַמֵּץ, *he who offers*, § 104. 2. (2) *Rem.*
 466. מְצַמֵּץ, vs. 15, § 106.

467. *ܒܥܝܡ* "that which is evil", is an objective clause, § 135. 3.

468. *ܕܝܕܝܢܐ* who is judging, § 116. 3. (1) a.

Malachi III.

469. *ܐܝܢܐ* behold is followed here by the Participle in the future.

470. *ܐܢܐ ܡܡܝܪܐ ܐܢܐ*, § 95. 1, 101. A. 2.

471. *ܕܢܡܥܐ* that he may prepare, § 137. 4.

472. *ܕܗܝܠܐ ܕܗܝܠܐ* ...? whom, § 104. 2. Rem.

473. *ܕܡܡܝܪܐ*, § 129. 2. a.

474. *ܕܡܡܝܪܐ* when, § 137. 2. (1).

475. *ܕܡܡܝܪܐ* which were from.

476. *ܕܡܡܝܪܐ ܕܐܢܐ* against (him) who is turned to me, § 103. 2. (3) Rem.

477. *ܕܡܡܝܪܐ ܕܐܢܐ* because that I am, § 101. 2. (1), 130. 1, 137. 5.

478. *ܕܡܡܝܪܐ*, vs. 7, § 60. 4.

479. *ܕܡܡܝܪܐ*, vs. 10, prove me, § 61.

480. *ܕܡܡܝܪܐ*, vs. 13, is masc. plur. the Wau being omitted, see §§ 23. 1, 43. 5.

481. *ܕܡܡܝܪܐ ܕܡܡܝܪܐ* and are built up the doers of sin and (they) tempt God and are delivered.

482. *ܕܡܡܝܪܐ* a man with his neighbor, i. e. one with another.

483. *ܕܡܡܝܪܐ* mine, § 106. Rem. 4.

484. *ܕܡܡܝܪܐ*, § 116. 2. (1).

485. *ܕܡܡܝܪܐ* those who serve, § 104. 2. (2). Rem.

Malachi IV.

486. *ܕܡܡܝܪܐ* when shall burn, § 137. 2. (1).

487. *ܕܡܡܝܪܐ* to you, i. e. to the secreters of my name, § 94. 1.

488. *ܕܡܡܝܪܐ* remember, §§ 11. 5. Rem., 48. 3, 126. 2. (1).

489. *ܕܡܡܝܪܐ* to you Elias, § 124. 3.

Matthew XXVI.

490. אֶחָד, § 116. 3.
 491. שָׁב before its noun, § 99. 1. *Rem.* 1, § 96. 2. *b.*
 492. עָלָה an irregular plural used in a singular sense, § 86. 16.
 493. אֶיֶסָב, § 122. 5.
 494. אֶיֶסָב from אָב to trouble, to weary. For the form see § 32, 3, 29. 1. (3).
 495. אֶיֶסָב, § 123. 2. (7). *Rem.*
 496. אֶיֶסָב introduces the appositional substantive clause, § 135. 5.
 497. אֶיֶסָב as that which is for my burial.
 498. אֶיֶסָב for a memorial of her, § 96. I. 4. *b.*
 499. אֶיֶסָב, § 129. 2. (3).
 500. אֶיֶסָב, § 124. 5.
 501. אֶיֶסָב one by one.
 502. אֶיֶסָב, emphatic, § 101. A. 1. (2).
 503. אֶיֶסָב, Impossible condition, § 138. 5.
 504. אֶיֶסָב, § 101. A. 2. (2).
 505. אֶיֶסָב this is my blood that of the new testament, § 96. II. *Rem.* 1.
 506. אֶיֶסָב, § 87. 15.
 507. אֶיֶסָב, § 90. 4. *Rem.* 1.
 508. אֶיֶסָב although, § 137. 6.
 509. אֶיֶסָב, vs. 35, § 138. 2. (2).
 510. אֶיֶסָב, § 127. 9.
 511. אֶיֶסָב sleeping, lit. while they were sleeping.
 512. אֶיֶסָב, vs. 42, § 133. 1. *Rem.* 1
 513. אֶיֶסָב the same word, § 102. 3. (2) *a.*
 514. אֶיֶסָב, vs. 46, § 102. 7.
 515. אֶיֶסָב, vs. 47. while, § 137. 2. (2).
 516. אֶיֶסָב had given, § 127. 1. (2).
 517. אֶיֶסָב, vs. 48, him whom I shall kiss, the same is he, him seize.
 518. אֶיֶסָב, vs. 50, is it on account of this that thou hast come my friend? §§ 132. 2, 135. 1.

519. סֵן , vs. 50, § 93. II. 1. (3).
 520. שֵׁבֶת , vs. 64, *him who sitteth*, § 104. 2. (2) *Rem.*
 521. בְּשָׂעָה הַזֹּאת *in the same hour*, § 102. 3. (2) *a.*

Matthew XXVII.

522. מָה זֶה לָנוּ *what is that to us?* § 103. 1. *Rem.* 1.
 523. לֹא , § 101. 2. (1).
 524. וְהָיוּ , § 109. 1. (3).
 525. לְיָמָיו , limits the preceding pronominal suffix, § 136. 4.
 526. כֵּן , vs. 9, *some*, § 107. 4.
 527. כֹּה , vs. 12, *while they were eating the pieces of him, i. e. calumniating him.*
 528. וְעַתָּה , § 110. 1. (2).
 529. וְעַתָּה , § 106. 1.
 530. וְעַתָּה , vs. 19, *let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.*
 531. וְעַתָּה , vs. 22, § 95. 2. (3).
 532. וְעַתָּה , vs. 24, § 116. 1.
 533. וְעַתָּה , Pa'el pass. part., § 60. 5.
 534. וְעַתָּה , the plural verb, because the singular noun is collective, § 90.
 535. וְעַתָּה , § 125. 1. (2).
 536. וְעַתָּה , vs. 30, *kept smiting*, § 116. 2. (3).
 537. וְעַתָּה , vs. 31, *as they were going out they found*, § 116. 1. (3) *b.*
 538. וְעַתָּה , vs. 35, "*and when they had crucified him they parted his garments*". Notice the distinction between the Perfect here and the Participle in the preceding note, § 112. 1. (3).
 539. וְעַתָּה *he made alive*, § 64. 6.
 540. וְעַתָּה , § 110. 1. (1). Compare for וְעַתָּה , § 110. 1. (2).
 541. וְעַתָּה , vs. 51. The first is in the masc. plur. agreeing with "faces"; the second is in the fem. plur. agreeing with "rocks". For the fem., see § 43. 5.
 542. וְעַתָּה *and those who were with him*, § 104. 2. (2) *Rem.*

543. סָבַח , §§ 60. 1, 127. 2, (2).
 544. סָבַח , § 127. 1. (2), 128. 2. *Rem.*
 545. בְּחֻמֵּי , vs. 56. § 96. II. *Rem.* 1.
 546. עָסָה , vs. 57, § 101. A. 1. (1).

Matthew XXVIII.

547. $\text{בַּיּוֹם הַרִּשֹׁן}$ *the first day of the week*, § 88. *Rem.* 5.
 548. לְפָנָיו , Compare 544.
 549. מִפְּנֵי , *fear before him*. Objective genitive, § 96. I. 4.
 550. Vs. 5. נָשִׁים *women*, § 87. 8.
 551. הַמְּצֻלָּה *who was crucified*, § 136. 1. (2), 2.
 552. Vs. 6. לְפָנָיו , vs. 7. לְפָנָיו , §§ 60, 64. 1, 4.
 553. מִפְּנֵי , vs. 7, is Pa'el Perfect.
 554. לְפָנָיו , vs. 8, fem. plur. part.; לְפָנָיו , Imperf. 3rd. fem. plur.
 555. אֵל , § 138. 1. (3), 112. 3. (2) *b*.
 556. אֵל , vs. 14, *those who are without care*, §§ 93. 2. (2), 104. 2. (2) *Rem.*
 557. כָּל מְהֵרָה , vs. 20, *whatsoever*, § 109. 8.
 558. עָשָׂה , § 108. 1. (4).

WORD LISTS—SYRIAC.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the
New Testament.

1.	ܐܬܝܬܐ	18.	ܐܬܝܬܐ	35.	ܐܬܝܬܐ	52.	ܐܬܝܬܐ
2.	ܐܬܝܬܐ	19.	ܐܬܝܬܐ	36.	ܐܬܝܬܐ	53.	ܐܬܝܬܐ
3.	ܐܬܝܬܐ	20.	ܐܬܝܬܐ	37.	ܐܬܝܬܐ	54.	ܐܬܝܬܐ
4.	ܐܬܝܬܐ	21.	ܐܬܝܬܐ	38.	ܐܬܝܬܐ	55.	ܐܬܝܬܐ
5.	ܐܬܝܬܐ	22.	ܐܬܝܬܐ	39.	ܐܬܝܬܐ	56.	ܐܬܝܬܐ
6.	ܐܬܝܬܐ	23.	ܐܬܝܬܐ	40.	ܐܬܝܬܐ	57.	ܐܬܝܬܐ
7.	ܐܬܝܬܐ	24.	ܐܬܝܬܐ	41.	ܐܬܝܬܐ	58.	ܐܬܝܬܐ
8.	ܐܬܝܬܐ	25.	ܐܬܝܬܐ	42.	ܐܬܝܬܐ	59.	ܐܬܝܬܐ
9.	ܐܬܝܬܐ	26.	ܐܬܝܬܐ	43.	ܐܬܝܬܐ	60.	ܐܬܝܬܐ
10.	ܐܬܝܬܐ	27.	ܐܬܝܬܐ	44.	ܐܬܝܬܐ	61.	ܐܬܝܬܐ
11.	ܐܬܝܬܐ	28.	ܐܬܝܬܐ	45.	ܐܬܝܬܐ	62.	ܐܬܝܬܐ
12.	ܐܬܝܬܐ	29.	ܐܬܝܬܐ	46.	ܐܬܝܬܐ	63.	ܐܬܝܬܐ
13.	ܐܬܝܬܐ	30.	ܐܬܝܬܐ	47.	ܐܬܝܬܐ	64.	ܐܬܝܬܐ
14.	ܐܬܝܬܐ	31.	ܐܬܝܬܐ	48.	ܐܬܝܬܐ	65.	ܐܬܝܬܐ
15.	ܐܬܝܬܐ	32.	ܐܬܝܬܐ	49.	ܐܬܝܬܐ	66.	ܐܬܝܬܐ
16.	ܐܬܝܬܐ	33.	ܐܬܝܬܐ	50.	ܐܬܝܬܐ	67.	ܐܬܝܬܐ
17.	ܐܬܝܬܐ	34.	ܐܬܝܬܐ	51.	ܐܬܝܬܐ	68.	ܐܬܝܬܐ

69.	اَمَلِي	98.	سَمِي	127.	طَا	156.	مَلِي
70.	اِنَا	99.	سَم	128.	قَم	157.	مَلِي
71.	اَصَف	100.	سَمَد	129.	طَا	158.	مَلِي
72.	اَوِي	101.	سَمَد	130.	طَم	159.	مَلِي
73.	سَطَط	102.	بَلَم	131.	طَا	160.	نَا
74.	سَطَا	103.	بَل	132.	طَا	161.	نَا
75.	سَطَط	104.	بَلَا	133.	طَم	162.	نَا
76.	سَطَب	105.	بَلَم	134.	طَم	163.	نَا
77.	سَطَب	106.	بَلَم	135.	طَا	164.	نَا
78.	سَط	107.	بَلَم	136.	طَا	165.	نَا
79.	سَطَب	108.	بَلَا	137.	طَم	166.	نَا
80.	سَطَا	109.	بَلَم	138.	طَم	167.	نَا
81.	سَطَا	110.	بَلَم	139.	طَم	168.	نَا
82.	سَط	111.	بَلَم	140.	طَم	169.	نَا
83.	سَطَا	112.	بَلَا	141.	طَم	170.	نَا
84.	سَطَب	113.	بَلَا	142.	طَم	171.	نَا
85.	سَطَا	114.	بَلَا	143.	طَم	172.	نَا
86.	سَطَب	115.	بَلَا	144.	طَم	173.	نَا
87.	سَطَا	116.	بَلَا	145.	طَم	174.	نَا
88.	سَطَم	117.	بَلَا	146.	طَم	175.	نَا
89.	سَطَم	118.	بَلَا	147.	طَم	176.	نَا
90.	سَطَم	119.	بَلَا	148.	طَم	177.	نَا
91.	سَطَم	120.	بَلَا	149.	طَم	178.	نَا
92.	سَطَم	121.	بَلَا	150.	طَم	179.	نَا
93.	سَطَم	122.	بَلَا	151.	طَم	180.	نَا
94.	سَطَم	123.	بَلَا	152.	طَم	181.	نَا
95.	سَطَم	124.	بَلَا	153.	طَم	182.	نَا
96.	سَطَم	125.	بَلَا	154.	طَم	183.	نَا
97.	سَطَم	126.	بَلَا	155.	طَم	184.	نَا

185.	فَصْر	214.	فَكْب	243.	مَبَا	272.	مَضَف
186.	سَعَف	215.	فَنَا	244.	مَنَا	273.	مَبَف
187.	سَخَا	216.	فَص	245.	مَخَا	274.	مَرَا
188.	سَخَا	217.	مَشَف	246.	مَرَا	275.	مَرَا
189.	سَلَا	218.	فَكَا	247.	مَرَا	276.	مَرَا
190.	سَكَم	219.	فَقِي	248.	مَنَت	277.	مَنَر
191.	سَقَط	220.	فَقَم	249.	مَفَا	278.	مَعَد
192.	سَلَا	221.	فَقَص	250.	دَعَا	279.	مَعَس
193.	سَلَم	222.	مَرَب	251.	نَمَر	280.	مَعَص
194.	سَكَن	223.	مَرَب	252.	نَمَر	281.	مَعَص
195.	سَعَف	224.	مَرَب	253.	نَمَر	282.	مَلَا
196.	سَرَب	225.	مَرَب	254.	نَمَا	283.	مَجَب
197.	سَدَا	226.	مَعَد	255.	نَمَف	284.	مَعَد
198.	خَصَم	227.	مَعَف	256.	نَمَف	285.	مَعَد
199.	خَصَم	228.	مَعَد	257.	نَمَف	286.	مَعَد
200.	خَمَر	229.	نَمَا	258.	نَمَر	287.	مَعَد
201.	خَمَر	230.	نَمَا	259.	نَمَر	288.	مَعَد
202.	خَم	231.	نَمَا	260.	نَمَر	289.	مَنَا
203.	خَم	232.	نَمَا	261.	نَمَر	290.	مَعَف
204.	خَمَف	233.	نَمَر	262.	نَمَر	291.	مَنَا
205.	خَا	234.	نَمَر	263.	نَمَف	292.	مَعَف
206.	خَمَف	235.	نَمَا	264.	نَمَا	293.	مَعَا
207.	خَمَف	236.	نَمَر	265.	نَمَا	294.	مَعَا
208.	خَمَف	237.	نَمَا	266.	نَمَا	295.	مَرَا
209.	خَمَا	238.	مَعَا	267.	نَمَر	296.	مَر
210.	خَمَف	239.	مَعَف	268.	نَمَا	297.	مَعَا
211.	خَمَف	240.	مَعَف	269.	مَعَا	298.	مَعَد
212.	فَص	241.	مَعَد	270.	مَعَد	299.	مَعَد
213.	فَكَا	242.	مَعَر	271.	مَعَص	300.	مَعَا

301.	لَعَلَّ	303.	لَعَلَّ	305.	لَعَلَّ	307.	لَعَلَّ
302.	لَعَلَّ	304.	لَعَلَّ	306.	لَعَلَّ	308.	لَعَلَّ

LIST II.

Nouns occurring ten times or more.

1.	أَعْلَى	23.	إِنْف	45.	عُثْمَانُ	67.	قُوتُ
2.	أَعْلَى	24.	أَيْدِي	46.	صَلَاةٌ	68.	قُوتُ
3.	أَعْلَى	25.	أَشْدُو	47.	صَلَحُ صُلَا	69.	قُوتُ
4.	أَعْلَى	26.	إِسْحَاقُ	48.	صَحْبُ	70.	قُوتُ
5.	أَعْلَى	27.	أَف	49.	صَوْبُ	71.	قُوتُ
6.	أَعْلَى	28.	أَفِي	50.	صَوْبُ	72.	قُوتُ
7.	أَعْلَى	29.	إِنْهَدَا	51.	صَوْبُ	73.	قُوتُ
8.	أَعْلَى	30.	إِنْهَدَا	52.	صَوْبُ	74.	قُوتُ
9.	أَعْلَى	31.	إِنْهَدَا	53.	صَوْبُ	75.	قُوتُ
10.	أَعْلَى	32.	إِنْهَدَا	54.	صَوْبُ	76.	قُوتُ
11.	أَعْلَى	33.	أَفِي	55.	صَوْبُ	77.	قُوتُ
12.	أَعْلَى	34.	أَفِي	56.	صَوْبُ	78.	قُوتُ
13.	أَعْلَى	35.	أَفِي	57.	صَوْبُ	79.	قُوتُ
14.	أَعْلَى	36.	أَفِي	58.	صَوْبُ	80.	قُوتُ
15.	أَعْلَى	37.	أَفِي	59.	صَوْبُ	81.	قُوتُ
16.	أَعْلَى	38.	أَفِي	60.	صَوْبُ	82.	قُوتُ
17.	أَعْلَى	39.	أَفِي	61.	صَوْبُ	83.	قُوتُ
18.	أَعْلَى	40.	أَفِي	62.	صَوْبُ	84.	قُوتُ
19.	أَعْلَى	41.	أَفِي	63.	صَوْبُ	85.	قُوتُ
20.	أَعْلَى	42.	أَفِي	64.	صَوْبُ	86.	قُوتُ
21.	أَعْلَى	43.	أَفِي	65.	صَوْبُ	87.	قُوتُ
22.	أَعْلَى	44.	أَفِي	66.	صَوْبُ	88.	قُوتُ

89. سَمِيحٌ	118. شَدِيدٌ	147. شَعْبٌ	176. مَسْجِدٌ
90. شَحْلٌ	119. شَرٌّ	148. شَعْبَةٌ	177. مَسْجِدٌ
91. شَعْبَةٌ	120. شَرٌّ	149. شَدِيدٌ	178. مَسْجِدٌ
92. شَرٌّ	121. شَرٌّ	150. شَدِيدٌ	179. مَسْجِدٌ
93. شَرٌّ	122. شَرٌّ	151. شَرٌّ	180. مَسْجِدٌ
94. شَرٌّ	123. شَرٌّ	152. شَرٌّ	181. مَسْجِدٌ
95. شَرٌّ	124. شَرٌّ	153. شَرٌّ	182. مَسْجِدٌ
96. شَرٌّ	125. شَرٌّ	154. شَرٌّ	183. مَسْجِدٌ
97. شَرٌّ	126. شَرٌّ	155. شَرٌّ	184. مَسْجِدٌ
98. شَرٌّ	127. شَرٌّ	156. شَرٌّ	185. مَسْجِدٌ
99. شَرٌّ	128. شَرٌّ	157. شَرٌّ	186. مَسْجِدٌ
100. شَرٌّ	129. شَرٌّ	158. شَرٌّ	187. مَسْجِدٌ
101. شَرٌّ	130. شَرٌّ	159. شَرٌّ	188. مَسْجِدٌ
102. شَرٌّ	131. شَرٌّ	160. شَرٌّ	189. مَسْجِدٌ
103. شَرٌّ	132. شَرٌّ	161. شَرٌّ	190. مَسْجِدٌ
104. شَرٌّ	133. شَرٌّ	162. شَرٌّ	191. مَسْجِدٌ
105. شَرٌّ	134. شَرٌّ	163. شَرٌّ	192. مَسْجِدٌ
106. شَرٌّ	135. شَرٌّ	164. شَرٌّ	193. مَسْجِدٌ
107. شَرٌّ	136. شَرٌّ	165. شَرٌّ	194. مَسْجِدٌ
108. شَرٌّ	137. شَرٌّ	166. شَرٌّ	195. مَسْجِدٌ
109. شَرٌّ	138. شَرٌّ	167. شَرٌّ	196. مَسْجِدٌ
110. شَرٌّ	139. شَرٌّ	168. شَرٌّ	197. مَسْجِدٌ
111. شَرٌّ	140. شَرٌّ	169. شَرٌّ	198. مَسْجِدٌ
112. شَرٌّ	141. شَرٌّ	170. شَرٌّ	199. مَسْجِدٌ
113. شَرٌّ	142. شَرٌّ	171. شَرٌّ	200. مَسْجِدٌ
114. شَرٌّ	143. شَرٌّ	172. شَرٌّ	201. مَسْجِدٌ
115. شَرٌّ	144. شَرٌّ	173. شَرٌّ	202. مَسْجِدٌ
116. شَرٌّ	145. شَرٌّ	174. شَرٌّ	203. مَسْجِدٌ
117. شَرٌّ	146. شَرٌّ	175. شَرٌّ	204. مَسْجِدٌ

205. كَحْلًا	234. مَحْدَلًا	263. لَعْمًا	292. كَحْلًا
206. كَحْمًا	235. مَحْسَبَ حَاقِبًا	264. لَيْيَعًا	293. كَحْمُ كَحْمًا
207. مَدَامَكُمَا	236. مَحْصُورٌ تَهْمًا	265. هَصْرًا	294. كَحْمُورًا
208. مَدَامِيَدًا	237. مَحْصِيْمًا	266. هَصْرِيَدًا	295. حَصْرًا
209. مَحْرًا	238. مَحْشًا	267. هَقَبًا	296. حَبًا
210. مَحْرًا ذَهَبًا	239. مَحْكَرِيَنًا	268. هَقَبِيَنًا	297. حِلًا
211. مَحْرُوسًا	240. مَحْجِيْنًا	269. هَقَطًا	298. حَلْجَمًا
212. مَحْرُورًا	241. مَحْكَمَةٌ بَدَلًا	270. هَقْدِيَنًا	299. حَلْجَمًا
213. مَحْرِيَدًا	242. مَحْفَفًا	271. هَقْلًا	300. حَمْرًا
214. مَحْرِيَدًا	243. مَحْكَا	272. هَصْصِيَدًا	301. كَحْمَلًا
215. مَحْرِيَدًا	244. مَحْرًا	273. هَصْصِيَدًا	302. كَحْمًا
216. مَحْرِيَدًا	245. مَحْرًا	274. هَصْفًا	303. حَلْنًا
217. مَحْمَرًا	246. مَحْمَرًا	275. هَصْلًا	304. حَمْرًا
218. مَحْمَرًا	247. مَحْمَرًا	276. هَصْلًا	305. حَمْرًا
219. مَحْمَرًا	248. مَحْمَرِيَنًا	277. هَصْلًا	306. حَمْرِيَنًا
220. مَحْمَرًا	249. مَحْمَرِيَنًا	278. هَصْلًا	307. حَمْرًا
221. مَحْمَرِيَنًا	250. مَحْمَرًا	279. هَصْرًا	308. حَمْرًا
222. مَحْمَرًا	251. مَحْمَرًا	280. هَصْرًا	309. حَمْرًا
223. مَحْمَرًا	252. مَحْمَرًا	281. هَصْرًا	310. حَمْرًا
224. مَحْمَرًا	253. مَحْمَرًا	282. هَصْرًا	311. حَمْرًا
225. مَحْمَرًا	254. مَحْمَرًا	283. حَصْرًا	312. مَحْمَرًا
226. مَحْمَرِيَنًا	255. مَحْمَرًا	284. حَصْرًا	313. مَحْمَرًا
227. مَحْمَرًا	256. مَحْمَرًا	285. حَصْرِيَدًا	314. مَحْمَرًا
228. مَحْمَرًا	257. مَحْمَرًا	286. حَصْرًا	315. مَحْمَرًا
229. مَحْمَرًا	258. مَحْمَرًا	287. حَصْرًا	316. مَحْمَرًا
230. مَحْمَرًا	259. مَحْمَرًا	288. حَصْرًا	317. مَحْمَرًا
231. مَحْمَرًا	260. مَحْمَرًا	289. حَصْرًا	318. مَحْمَرًا
232. مَحْمَرًا	261. مَحْمَرًا	290. حَصْرًا	319. مَحْمَرًا
233. مَحْمَرًا	262. مَحْمَرًا	291. حَصْرًا	320. مَحْمَرًا

321. قَدَحُكُنَا	346. قُنَا	371. قَمَحُ	396. قَمَحُ
322. قَدَحُكُنَا	347. قَدَحُكُنَا	372. قَمَحُ	397. قَمَحُ
323. قَدَحُكُنَا	348. قَمَا	373. قَمَحُ	398. قَمَحُ
324. قَدَحُ	349. قَمَحُ	374. قَمَحُ	399. قَمَحُ
325. قَدَحُ	350. قَمَحُ	375. قَمَحُ	400. قَمَحُ
326. قَمَحُ	351. قَمَحُ	376. قَمَحُ	401. قَمَحُ
327. قَمَحُ	352. قَمَحُ	377. قَمَحُ	402. قَمَحُ
328. قَمَحُ	353. قَمَحُ	378. قَمَحُ	403. قَمَحُ
329. قَمَحُ	354. قَمَحُ	379. قَمَحُ	404. قَمَحُ
330. قَمَحُ	355. قَمَحُ	380. قَمَحُ	405. قَمَحُ
331. قَمَحُ	356. قَمَحُ	381. قَمَحُ	406. قَمَحُ
332. قَمَحُ	357. قَمَحُ	382. قَمَحُ	407. قَمَحُ
333. قَمَحُ	358. قَمَحُ	383. قَمَحُ	408. قَمَحُ
334. قَمَحُ	359. قَمَحُ	384. قَمَحُ	409. قَمَحُ
335. قَمَحُ	360. قَمَحُ	385. قَمَحُ	410. قَمَحُ
336. قَمَحُ	361. قَمَحُ	386. قَمَحُ	411. قَمَحُ
337. قَمَحُ	362. قَمَحُ	387. قَمَحُ	412. قَمَحُ
338. قَمَحُ	363. قَمَحُ	388. قَمَحُ	413. قَمَحُ
339. قَمَحُ	364. قَمَحُ	389. قَمَحُ	414. قَمَحُ
340. قَمَحُ	365. قَمَحُ	390. قَمَحُ	415. قَمَحُ
341. قَمَحُ	366. قَمَحُ	391. قَمَحُ	416. قَمَحُ
342. قَمَحُ	367. قَمَحُ	392. قَمَحُ	417. قَمَحُ
343. قَمَحُ	368. قَمَحُ	393. قَمَحُ	418. قَمَحُ
344. قَمَحُ	369. قَمَحُ	394. قَمَحُ	419. قَمَحُ
345. قَمَحُ	370. قَمَحُ	395. قَمَحُ	

WORD LISTS—ENGLISH.

LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the
New Testament.

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|----------------|---------------------|-----------------|
| 1. perish | 24. console | 47. trample |
| 2. mourn | 25. weep | 48. fear |
| 3. trade | 26. devour | 49. be pure |
| 4. go | 27. build | 50. remember |
| 5. seize | 28. despise | 51. disturb |
| 6. delay | 29. be sweet | 52. be like |
| 7. there is | 30. cry | 53. sleep |
| 8. eat | 31. search | 54. wonder |
| 9. learn | 32. decrease | 55. rise |
| 10. compel | 33. prove | 56. quench |
| 11. believe | 34. create | 57. tie |
| 12. say | 35. bless | 58. seek |
| 13. heal | 36. choose | 59. be |
| 14. bind | 37. commit adultery | 60. go |
| 15. meet | 38. circumcise | 61. turn |
| 16. pour | 39. reveal | 62. injure |
| 17. come | 40. complete | 63. it is right |
| 18. be evil | 41. steal | 64. bring |
| 19. scathe | 42. commend | 65. be just |
| 20. be ashamed | 43. sacrifice | 66. shine |
| 21. laugh at | 44. lead | 67. be moved |
| 22. cease | 45. lie | 68. conquer |
| 23. conceive | 46. judge | |

- | | | |
|-----------------|----------------|-------------------|
| 69. sing | 108. hide | 147. there is not |
| 70. be a harlot | 109. sound | 148. eat |
| 71. crucify | 110. lead | 149. be grieved |
| 72. sow | 111. to be dry | 150. die |
| 73. love | 112. thank | 151. smite |
| 74. corrupt | 113. know | 152. come |
| 75. bind | 114. give | 153. be humble |
| 76. rejoice | 115. bow | 154. be full |
| 77. surround | 116. learn | 155. counsel |
| 78. owe | 117. swear | 156. speak |
| 79. show | 118. add | 157. be able |
| 80. strengthen | 119. care | 158. dare |
| 81. spare | 120. burn | 159. anoint |
| 82. look | 121. honor | 160. prophesy |
| 83. see | 122. be great | 161. strike |
| 84. bind | 123. inherit | 162. abide |
| 85. sin | 124. extend | 163. shine |
| 86. snatch | 125. sit | 164. rest |
| 87. live | 126. abound | 165. go down |
| 88. sleep | 127. rebuke | 166. guard |
| 89. change | 128. correct | 167. kill |
| 90. be gracious | 129. prohibit | 168. be sober |
| 91. strangle | 130. collect | 169. receive |
| 92. want | 131. conceal | 170. tempt |
| 93. be diligent | 132. accuse | 171. ascend |
| 94. reap | 133. hunger | 172. fall |
| 95. free | 134. deny | 173. go out |
| 96. think | 135. to be sad | 174. plant |
| 97. be useful | 136. preach | 175. cleave to |
| 98. be dark | 137. wrap | 176. beat |
| 99. suffer | 138. offend | 177. kiss |
| 100. seal | 139. write | 178. give |
| 101. be proud | 140. continue | 179. defile |
| 102. defraud | 141. fight | 180. satisfy |
| 103. envy | 142. be weary | 181. hope |
| 104. err | 143. encourage | 182. be great |
| 105. taste | 144. clothe | 183. worship |
| 106. bear | 145. accompany | 184. witness |
| 107. obey | 146. curse | |

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|-------------------|--------------------|--------------------|
| 185. put | 224. depart | 263. ride |
| 186. subvert | 225. separate | 264. cast |
| 187. expect | 226. extend | 265. meditate |
| 188. perceive | 227. expound | 266. feed |
| 189. reject | 228. open | 267. lament |
| 190. ascend | 229. wish | 268. ask |
| 191. lie down | 230. dip | 269. take captive |
| 192. hate | 231. thirst | 270. be glorious |
| 193. be poor | 232. hunt | 271. praise |
| 194. work | 233. fast | 272. lean |
| 195. suffice | 234. revile | 273. be tumultuous |
| 196. be vacant | 235. pray | 274. hurl |
| 197. destroy | 236. be vile | 275. send |
| 198. make | 237. lacerate | 276. be worthy |
| 199. pass over | 238. receive | 277. wash |
| 200. aid | 239. bury | 278. despise |
| 201. remember | 240. sanctify | 279. compel |
| 202. grieve | 241. remain | 280. sleep |
| 203. watch | 242. arise | 281. be able |
| 204. cover | 243. kill | 282. be at rest |
| 205. enter | 244. possess | 283. send |
| 206. baptize | 245. cry | 284. rule |
| 207. labor | 246. break | 285. finish |
| 208. inhabit | 247. call | 286. name |
| 209. answer | 248. be nigh | 287. hear |
| 210. flee | 249. be hard | 288. minister |
| 211. to be rich | 250. be great | 289. change |
| 212. persuade | 251. desire | 290. torment |
| 213. divide | 252. be angry | 291. narrate |
| 214. serve | 253. stone | 292. please |
| 215. return | 254. go | 293. drink |
| 216. permit | 255. pursue | 294. bear |
| 217. decree | 256. disturb | 295. loose |
| 218. do | 257. run | 296. confirm |
| 219. liberate | 258. be inebriated | 297. drink |
| 220. command | 259. exult | 298. communicate |
| 221. be tolerable | 260. be high | 299. be silent |
| 222. fly | 261. love | 300. arrange |
| 223. remunerate | 262. murmur | |

301. repent
302. return
303. hope

304. hang
305. admire
306. offend

307. prepare
308. direct

LIST II.

Nouns and other words occurring ten times or more.

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|-----------------|------------------|----------------|
| 1. father | 31. Gentile | 60. for |
| 2. loss | 32. widow | 61. revelation |
| 3. hire | 33. earth | 62. side |
| 4. hireling | 34. sign | 63. thief |
| 5. letter | 35. place | 64. leper |
| 6. ear | 36. shame | 65. sacrifice |
| 7. affliction | 37. consolation | 66. liar |
| 8. water | 38. bad | 67. gold |
| 9. way | 39. evil | 68. place |
| 10. brother | 40. house | 69. fearful |
| 11. other | 41. building | 70. fear |
| 12. hand | 42. sweet | 71. demon |
| 13. tree | 43. flesh | 72. own |
| 14. day | 44. behind | 73. but |
| 15. calumniator | 45. petition | 74. judgment |
| 16. stranger | 46. end | 75. judge |
| 17. god | 47. evening | 76. denar |
| 18. thousand | 48. son | 77. covenant |
| 19. ship | 49. knee | 78. pure |
| 20. mother | 50. creature | 79. purity |
| 21. Amen | 51. creator | 80. male |
| 22. when | 52. but | 81. blood |
| 23. man | 53. origin | 82. likeness |
| 24. woman | 54. after | 83. tear |
| 25. chain | 55. man | 84. generation |
| 26. scheme | 56. gehenna | 85. behold |
| 27. also | 57. midst | 86. governor |
| 28. face | 58. circumcision | 87. member |
| 29. purple | 59. robber | 88. overthrow |
| 30. lion | | |

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|-------------------|----------------------|------------------|
| 89. then | 128. life | 167. day |
| 90. temple | 129. strength | 168. to-day |
| 91. faith | 130. wise | 169. gain |
| 92. here | 131. wisdom | 170. glory |
| 93. woe | 132. sound | 171. child |
| 94. time | 133. in exchange for | 172. begetter |
| 95. Sadducees | 134. ferment | 173. glorious |
| 96. righteous | 135. wine | 174. month |
| 97. righteousness | 136. wrath | 175. inheritance |
| 98. alms | 137. grace | 176. more |
| 99. movement | 138. profane | 177. more |
| 100. olive | 139. wanting | 178. sorrow |
| 101. victory | 140. want | 179. just |
| 102. adultery | 141. zeal | 180. justice |
| 103. little | 142. perseverance | 181. already |
| 104. cross | 143. back | 182. when |
| 105. seed | 144. mute | 183. priest |
| 106. free | 145. end | 184. star |
| 107. beloved | 146. suffering | 185. priest |
| 108. corruption | 147. darkness | 186. sickness |
| 109. neighbor | 148. supper | 187. throne |
| 110. one | 149. sister | 188. nature |
| 111. joy | 150. husband | 189. stone |
| 112. around | 151. good | 190. all |
| 113. new | 152. report | 191. crown |
| 114. love | 153. happiness | 192. synagogue |
| 115. serpent | 154. family | 193. crown |
| 116. rod | 155. error | 194. fellow |
| 117. white | 156. rock | 195. cup |
| 118. desolation | 157. goodness | 196. silver |
| 119. vision | 158. youth | 197. sick |
| 120. swine | 159. unclean | 198. belly |
| 121. sin | 160. impure | 199. vineyard |
| 122. sin | 161. impurity | 200. book |
| 123. sinner | 162. error | 201. heart |
| 124. wheat | 163. beautiful | 202. clothing |
| 125. living | 164. knowledge | 203. alone |
| 126. debtor | 165. Jew | 204. bread |
| 127. animal | 166. teaching | |

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|-----------------|------------------|-----------------|
| 205. night | 244. lord | 283. servant |
| 206. tongue | 245. Lord | 284. service |
| 207. food | 246. ointment | 285. servitude |
| 208. advent | 247. tabernacle | 286. further |
| 209. for nought | 248. traitor | 287. quickly |
| 210. patience | 249. banquet | 288. time |
| 211. last | 250. parable | 289. feast |
| 212. desert | 251. prophet | 290. church |
| 213. city | 252. prophecy | 291. iniquity |
| 214. anything | 253. light | 292. wicked |
| 215. knowledge | 254. river | 293. foreskin |
| 216. gift | 255. strange | 294. wishes |
| 217. spot | 256. fish | 295. custom |
| 218. death | 257. fire | 296. eye |
| 219. stroke | 258. vestment | 297. cause |
| 220. saviour | 259. rest | 298. youth |
| 221. thought | 260. guile | 299. ever |
| 222. rain | 261. law | 300. people |
| 223. water | 262. temptation | 301. labor |
| 224. excellent | 263. soul | 302. flock |
| 225. humble | 264. splendid | 303. cloud |
| 226. humility | 265. hope | 304. root |
| 227. publican | 266. gospel | 305. sheep |
| 228. angel | 267. much | 306. naked |
| 229. king | 268. witness | 307. bed |
| 230. counsel | 269. branch | 308. future |
| 231. kingdom | 270. work | 309. old |
| 232. word | 271. Satan | 310. rich |
| 233. number | 272. food | 311. fruit |
| 234. part | 273. treasure | 312. body |
| 235. hypocrisy | 274. sword | 313. work |
| 236. endurance | 275. food | 314. mouth |
| 237. poor | 276. foolishness | 315. command |
| 238. shoe | 277. blind | 316. redemption |
| 239. helper | 278. reclining | 317. phial |
| 240. fountain | 279. hair | 318. division |
| 241. baptism | 280. ship | 319. saviour |
| 242. defense | 281. scribe | 320. face |
| 243. midst | 282. vain | |

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|-------------------|-------------------|-----------------|
| 321. word | 354. great | 387. rest |
| 322. idol | 355. magnitude | 388. apostle |
| 323. table | 356. myriad | 389. ruler |
| 324. thing | 357. desire | 390. peace |
| 325. will | 358. wrath | 391. name |
| 326. with | 359. desirable | 392. heaven |
| 327. prayer | 360. foot | 393. sun |
| 328. image | 361. spirit | 394. year |
| 329. snare | 362. afar | 395. hour |
| 330. morning | 363. far | 396. good |
| 331. sepulture | 364. mercy | 397. family |
| 332. sepulchre | 365. head | 398. true |
| 333. holy | 366. beginning | 399. remainder |
| 334. holiness | 367. high | 400. truth |
| 335. first | 368. evening | 401. chain |
| 336. gift | 369. mind | 402. foundation |
| 337. field | 370. thunder | 403. conscience |
| 338. truth | 371. blame | 404. again |
| 339. force | 372. impious | 405. thanks |
| 340. resurrection | 373. sceptre | 406. confidence |
| 341. stable | 374. sabbath | 407. disciple |
| 342. word | 375. tumult | 408. then |
| 343. voice | 376. glory | 409. smoke |
| 344. little | 377. praise | 410. cock |
| 345. self | 378. promise | 411. throne |
| 346. reed | 379. rule | 412. gate |
| 347. possession | 380. end | 413. mind |
| 348. city | 381. rock | 414. glory |
| 349. war | 382. market-place | 415. service |
| 350. call | 383. partaker | 416. fig-tree |
| 351. hour | 384. communion | 417. vessel |
| 352. elder | 385. sheol | 418. promise |
| 353. secret | 386. peace | 419. oath |

TRANSLITERATION OF GENESIS I.

1. B*ri-shith b*ro' 'aloho' yoth sh*mayo' w*yoth 'ar'o'.
2. Wa'r'o' h*woth tuh w*bhuh w*heseshshukho' 'al 'appay t*humo' w*ruheh da'loho' m*rah*pho' 'al 'appay mayo' we'mar 'aloho' nehwe' nuhro' wah*wo' nuhro'.
3. Wah*zo' 'aloho' l*nuhro' dh*shappir.
4. Waph*rash 'aloho' bhêth nuhro' l*heseshshukho'.
5. Wak*ro' 'aloho' l*nuhro' 'imomo' wal*heseshshukho' k*ro' lelyo' wah*wo' ramsho' wah*wo' saphro' yaumo' hadh.
6. We'mar 'aloho' nehwe' r*ki'o' bh*mets'ath mayo' w*nehwe' phoresh bêth mayo' l*mayo'.
7. Wa*bhadh 'aloho' 'ar*ki'o' waph*rash bêth mayo' dal'thaht men 'ar*ki'o' w*bhêth mayo' dal'el men 'ar*ki'o' wah*wo' hokhanno'.
8. Wak*ro' 'aloho' la'r*ki'o' sh*mayo' wah*wo' ramsho' wah*wo' saphro' yaumo' dhath*rên.
9. We'mar 'aloho' nethkann*shun mayo' dhal'thaht men sh*mayo' la'thro' hadh w*theth*ze' yabbishto' wah*wo' hokhanno'.
10. Wak*ro' 'aloho' l*yabbishto' 'ar'o' wal*khensho' dh*mayo' k*ro' ya(m)me' wah*zo' 'aloho' dh*shappir.
11. We'mar 'aloho' thappek 'ar'o' thadho" 'esbo' dh*mezd*ra' zar'o' l'ghenseh wi'yloho' dh*phi're' dh*obhedh pi're' l'ghensoh d*neşb'theh beh 'al 'ar'o' wah*wo' hokhanno'.
12. Wapp*kath 'ar'o' thadho" 'esbo' dh*mezd*ra' zar'o' l'ghenseh wi'yloho' dh*obhedh pi're' dh*neşb'theh beh l'ghenseh wah*zo' 'aloho' dh*shappir.
13. Wah*wo' ramsho' wah*wo' saphro' yaumo' dhath*loho'.

14. We'mar 'aloho' nehwn nahhîre' ba'rki'o' dhash'mayo' l'mephrash bêth imomo' l'lelyo' w'nehwn lo'th'wotho' wal'zabhnê' wal'yaumotho' w'lash'nayo'.
15. W'nehwn manh'rîn ba'rki'o' dhash'mayo' l'manhoru 'al 'ar'o' wah'wo' hokhanno'.
16. Wa'bhadh 'aloho' th'rên nahhîré' raur'bhé' nahhîro' rabbo' l'shul'ono dhi'ymomo' w'nahhîro' z'uro' l'shul'ono' dh'lelyo' w'khauk'bhé'.
17. W'yahbh 'ennun 'aloho' bha'rki'o' dhash'mayo' l'manhoru 'al 'ar'o'.
18. Wal'meshlaṭ bi'ymomo' wabh'lelyo' wal'mephrash bêth nuhro' l'pheshshukho' wah'zo' 'aloho' dh'shappir.
19. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dha'rb'o'.
20. We'mar 'aloho' narḥ'shun mayo' raḥsho' napsho' hayy'tho' w'phoraḥ'tho' thephrahy 'al 'ar'o' 'al 'appay 'ark'i'o' dhash'mayo'.
21. Wabh'ro' 'aloho' thannine' raur'bhe' w'khul naphsho' hayy'tho' dh'raḥsho' dha'rḥeshw mayo' l'ghens'hun w'khul poraḥ'tho' dh'gheppo' l'ghensoh wah'zo' 'aloho' dh'shappir.
22. W'bharrekḥ 'ennun 'aloho' we'mar l'hun, p'rau was'ghau wam'lau mayo' dhabh'ya(m)me'. w'phoraḥ'tho' thesge' bha'r'o'.
23. Wah'wo' ramsho' wah'wo' ṣaphro' yaumo' dh'ḥamsho'.
24. We'mar 'aloho' thappeky 'ar'o' naphsho' hayy'tho' l'ghensoh b'îro' w'raḥsho' w'hayw'tho'. dha'r'o' l'ghensoh wah'wo' hokhanno'.
25. Wa'bhadh 'aloho' hayw'tho' dha'r'o' l'ghensoh wabh'îro' l'ghensoh w'khulleh raḥsho' dha'r'o' l'ghensauhy wah'zo' 'aloho' dh'shappir.
26. We'mar 'aloho' ne'bedh 'nosh' bh'ṣalman 'aykh d'muthan w'neshl'tun b'nunay yammo' wabh'phoraḥ'tho' dhash'mayo' w'bhabh'îro' wabh'khulloḥ hayw'tho' dha'r'o' wabh'khulloḥ raḥsho' dh'roḥesh 'al 'ar'o'.
27. Wabh'ro' 'aloho' lo'dhom b'ṣalmeh baṣ'lem 'aloho' b'royhy d'khar w'nekbo' bh'ro' 'ennun.

28. W**°**bharrek**h** 'ennun 'aloho' we'mar l'hun 'aloho' ph^{*}rau
was^{*}ghau wam^{*}lau 'ar^{*}o' w^{*}khubbshuh wash^{*}latw b^{*}nunay
yammo'. wabh^{*}phorah^{*}tho' dhash^{*}mayo' w^{*}bhabh^{*}iro'
wab^{*}khullo**h** hayw^{*}tho' dh^{*}ro**h**sho' 'al 'ar^{*}o'.
29. We'mar 'aloho' ho' yeb**eth** l^{*}khun kulle**h** 'esbo' dh^{*}zar^{*}o'
dh^{*}mezd^{*}ra' 'al 'appay kullo**h** 'ar^{*}o' w^{*}khul 'ilon di'y**th** beh
pi^{*}ray 'ilone**h** d^{*}zar^{*}eh mezd^{*}ra' l^{*}khun nehwe' me^{*}khulto'
wal^{*}khullo**h** hayw^{*}tho' dh^{*}dhab**h**ro'.
30. Wal^{*}khullo**h** porah^{*}tho' dh^{*}ash^{*}mayo' wal^{*}khul d^{*}ro**h**esh 'al
'ar^{*}o' dhi'y**th** beh naph**sho**' hayy^{*}tho' w^{*}khulle**h** yurro**ko**'
dh^{*}esbo' l^{*}me^{*}khulto' wah^{*}wo' hok**h**anno'.
31. Wah^{*}zo' 'aloho' khul da^{*}bad**h** w^{*}ho' tob**h** shapp**ir** wah^{*}wo'
ram**sho**' wah^{*}wo' saphro' yaumo' dhes**to**'.

GENESIS I.-IV.

A LITERAL TRANSLATION.*

CHAPTER I.

1. In beginning created the God + the heavens and + the earth.
2. And the earth was tuh and buh and the darkness (was) upon the faces of the abyss, and the spirit of him who (is) the God (was) brooding upon the faces of the waters, and said the God, let be the light, and was the light.
3. And saw the God + the light that (it was) good.
4. And separated the God between the light to the darkness.
5. And called the God to the light the day and to the darkness called he the night and it was the evening and it was the morning the day one.
6. And said the God let be the expanse in the midst of the waters and let it be separating between the waters to the waters.
7. And made the God the expanse and separated between the waters which to under from the expanse and between the waters which to above from the expanse, and it was so.
8. And called the God to the expanse the heavens, and it was the evening and it was the morning the day which (is) two.
9. And said the God : let be assembled the waters which (are) to under from the heavens to the place one and let be seen the dry land, and it was so.
10. And called the God to the dry land the earth and to the gathering of the waters called he the seas, and saw the God that (it was) good.

* The + sign denotes some particle in Syriac which cannot be translated into English. Words in parenthesis occur in English but not in Syriac.

11. And said the God ; Let cause to go out the earth the grass the herb which is seeding for itself the seed (according) to the kind his and the tree that of the fruits which (is) making the fruits (according) to kind his which sprout his (is) in him upon the earth, and it was so.
12. And caused to go out the earth the grass, the herb which (is) seeding for itself the seed (according) to kind his and the tree which. (is) making the fruits which sprout his (is) in him (according) to kind his, and saw the God that it was good.
13. And it was the evening and it was the morning the day which (is) three.
14. And said the God let be the light in the expanse that of the heavens to separate between the day to the night, and let them be for the signs and for the times and for the days and for the years.
15. And let them be giving light in the expanse that of the heavens to give light upon the earth, and it was so.
16. And made the God two the lights the great, the light the great for the ruling that of the day and the light the less for the ruling that of the night, and the stars.
17. And gave them the God in the expanse that of the heavens to give light upon the earth.
18. And to rule in the day and in the night and to separate between the light to the darkness, and saw the God that (it was) good.
19. And it was the evening and it was the morning the day which (is) four.
20. And said the God : Let swarm the waters the swarm the soul the living and the bird let her fly upon the earth upon (the) faces of the expanse that of the heavens.
21. And created the God the sea-monsters the great and every (one) the soul the living that of the swarm which swarmed the waters (according) to kind their and every one the bird. the living (according) to kind her and saw the God that (it was) good.

22. And blessed them the God and said to them : Be fruitful and multiply and fill the waters which are in the seas and the bird let it multiply in the earth.
23. And it was the evening and it was the morning the day which (is) five.
24. And said the God : Let cause to go out the earth the soul the living (according) to kind her, the cattle and swarm and the animal that of the earth (according) to kind her and all of him the swarm that of the earth according to kind her, and it was so.
25. And made the God the animal that of the earth (according) to kind her and the cattle according to kind her and all of him the swarm that of the earth according to kind his and saw the God that (it was) good.
26. And said the God : Let us make the man in image our according to likeness our and let them rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of her the animal that of the earth and over all of them the swarm which is swarming upon the earth.
27. And created the God + man in image his in (the) image of the God created he him, male and female created he them.
28. And blessed them the God and said to them : Be fruitful and multiply and fill the earth and subdue her, and rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of the animal which is swarming upon the earth.
29. And said the God : Behold I have given to you all of him the herb that of seed which is seeding for itself upon (the) faces of all of her the earth and every tree which exists in him (the) fruits of tree his which seed his (is) seeding for himself. To you shall it be the food and to all of her the animal that of the field.
30. And to all of her the bird that of the heavens and to all which swarmeth upon the earth which exists in it the soul the living and all of him the green that of the herb (shall be) for the food, and it was so.

31. And saw the God all which he had made and behold (it was) very good and it was the evening and it was the morning the day which is six.

CHAPTER II.

1. And were finished the heavens and the earth and all [of him] their host.
2. And finished the God in the day the sixth works his which he had made and he rested himself in the day the seventh from all of them, works his, which he made.
3. And blessed the God + the day the seventh and sanctified him because that in him he had rested himself from all of them, works his, which created the God by making.
4. These (are) the generations those of the heavens and those of the earth when they were created in the day (in) which made the Lord the God the heavens and the earth.
5. And all of them, the trees those of the field, as yet not had been in the earth and all of him the herb that of the field as yet not had gone out, because that not had caused to come down the Lord the God the rain upon (the) faces of the earth and Adam existed not to till (in) the earth.
6. And the mist going up had been from the earth and watering had been + all (the) faces of the earth.
7. And formed the Lord the God + Adam (of) the dust from the ground and breathed into nostrils his the breath that of the lives and was Adam to (a) soul (a) living.
8. And planted the Lord the God the Paradise in Eden from east and put there + Adam whom he had formed.
9. And caused to go out the Lord the God from the earth every tree which (is) pleasant to see and good to eat and the tree of the lives in the midst of him that is the park and the tree that of the knowledge that of the good and that of the evil.
10. And the river going was from Eden to water him + the park and from there (it was) separating and becoming four heads.
11. The name of him that (is) one (is) Pishun ; he (is) that surrounding + all of her the land that of H*wilo which there (is) gold.

12. And the gold of her that (is) the land, that (is) good ; there (are) bdellium and the stones which (are) the beryl.
13. And the name of him that of the river the second (is) Gishun, that (is) that which (is) surrounding + all of her the land that of Kush.
14. And the name of him that of the river which is three (is) Tigris, that (is) that which (is) going before Assyria and the river which is four he (is) Euphrates.
15. And took the Lord the God + Adam and left him in the park that of Eden that he might till him and keep him.
16. And commanded the Lord the God + Adam and said to him : From all of them the trees those which (are) in the park thou mayest eat.
17. And from the tree that of the knowledge that of the good and that of the evil not shalt thou eat from him, because that in the day (in) which thou shalt eat from him the death thou shalt die.
18. And said the Lord the God : Not (is it) good that should be Adam in solitariness his [*i. e.*, alone]. I will make for him the helper like him.
19. And formed the Lord the God from the earth all of her the animal that of the field and all of her the bird that of the heavens and brought them unto Adam that he might see what (he was) calling + them, and all which called to them Adam the soul the living, that *is* his name.
20. And called Adam the names to all of her the cattle and to all of her the bird that of the heavens and to all of her the animal that of the earth ; and for Adam not was found for him the helper like him.
21. And cast the Lord the God the rest upon Adam and he slept and he took one from ribs his and closed the flesh instead of her.
22. And constructed the Lord the God the rib which he had taken from Adam into the woman and he brought her to Adam.
23. And said Adam : The this the time the bone (is) from bones of me and the flesh from flesh of me, the this shall be called the woman because that from the man (is she) taken.

24. Because of the this shall leave the man+(the) father of him and +(the) mother of him and shall cleave to (the) wife of him and shall be the two of them one flesh.
25. And they were (the) two of them naked, Adam and the woman of him and not (were they) ashamed.

CHAPTER III.

1. And the serpent was cunning from (*i. e.*, more than) every animal of the field which had made the Lord God and said the serpent to the woman : Truly hath said God that not should ye eat from all the trees of the park ?
2. And said the woman to the serpent : (It is true) that from the fruits of the trees which (are) in the park, all of them, we may eat.
3. And from the fruits of the tree which (is) in the midst of him that (is) the park hath said God [that] ye shall not eat from him and ye shall not draw nigh to him lest (*i. e.*, that not) ye die.
4. And said the serpent to the woman : Ye shall not surely die.
5. Because that knows God that in the day that eating (are) ye from him, (shall be) opened your eyes and ye (shall be) existing like God (*i. e.*, as) knowers of the good and the evil.
6. And saw the woman that good (was) the tree for eating and the pleasure he (was) to the eyes and (that) pleasant (was) the tree to look at, and she took from the fruits of him and ate and gave also to her husband with her and he ate.
7. And were opened the eyes those of both of them and they knew that naked (were) they and they sewed the leaves those of the fig-trees and made for them the aprons.
8. And they heard the voice of him who (is) the Lord God (as he was) walking in the park at the turning of him that (is) the day, and they concealed themselves Adam and his wife from before the Lord God in the midst of the trees which (were) in the park.
9. And called the Lord God to Adam and said to him : Where (art) thou Adam ?

10. And he said : Thy voice have I heard in the park and I saw that naked (am) I and I hid myself.
11. And said to him the Lord : Who (is) he (that) hath showed thee that naked thou (art) ? Behold from the tree (concerning) which I commanded thee that thou shouldest not eat from him thou hast eaten.
12. And said Adam : The woman whom thou gavest (to be) with me she has given to me from the tree and I have eaten, And said the Lord God to the woman.
13. What is this that thou hast done ? And said the woman : The serpent deceived me and I ate.
14. And said the Lord God to the serpent : Because thou hast done this, cursed (be) thou above all cattle and above every animal of the field, and upon thy belly shalt thou go and the dust shalt thou eat all of the days of thy lives.
15. And the enmity shall I put between thee to the woman and between thy seed to her seed ; *he* shall trample thy head and *thou* shalt smite him in his heel.
16. And to the woman he said : I will surely multiply thy pains and thy conceptions and in pains shalt thou bear sons [children] and unto thy husband shalt thou turn thyself and *he* shall have dominion over thee.
17. And to Adam he said : Because thou hast hearkened to (*lit.*, heard in) the voice of her who is thy wife and hast eaten from the tree (concerning) which I commanded thee and said to thee, that thou shouldest not eat from him, cursed (be) thy land because of thee in the pains shalt thou eat (of) her all of the days of thy lives.
18. Thorns and thistles shall she bring out for thee and thou shalt eat the herb that of the field.
19. And in the sweat that of thy nostrils (or *faces*) shalt thou eat the bread until that thou shalt return to the earth which from her thou hast been taken ; because that the dust thou (art) and to the dust thou shalt return.
20. And called Adam the name of her who (was) his wife Eve, because that *she* was the mother that of all which (is) living.
21. And made the Lord God for Adam and for his wife the coats those of the skin and clothed them.

22. And said the Lord God : Behold Adam has become like one of us (as) to the knowing of the good and the evil. Now lest he stretch out his hand and take also from the tree that of the lives and eat and live for ever.
23. And sent him the Lord God from the park that of Eden to till the earth which he was taken from there.
24. And caused him to go out the Lord God and he caused to go around from the east to the park that of Eden the cherub and the flame of the sword which (was) turning itself to keep the way that of the tree that of the lives.

CHAPTER IV.

1. And Adam knew + Eve his wife and she conceived and bare + Cain, and she said : I have gotten the man for the Lord.
2. And she added to bear + his brother Abel. And Abel was feeding the flock and Cain was laboring in (tilling) the earth.
3. And it came to pass after some days that (lit., *and*) Cain brought from the fruits those of his earth (or *ground*) the gift to the Lord.
4. And Abel brought, also he, from the firstlings, those of his flock, and from their fatlings ; and took pleasure the Lord in Abel and in his offering.
5. And in Cain and in his offering he did not take pleasure and it displeased Cain [Note the idiom] exceedingly and was sad his face (*lit.*, were darkened his nostrils or faces).
6. And said the Lord to Cain : Why art thou displeased, and why has become sad thy face ?
7. Behold if thou doest well, I have accepted ; and if not thou doest well, at the door the sin (is) laid, thou wilt turn thyself unto him and *he* shall have dominion over thee.
8. And said Cain to Abel his brother : Let us go to the plain. And it came to pass that when they (were) in the field arose Cain against Abel his brother and killed him.
9. And said the Lord to Cain : Where is Abel thy brother ? And he said : I know not. His keeper (am) I + that of my brother ?

10. And he said : What hast thou done ? The voice that of the blood of him who (is) thy brother (is) crying unto me from the earth.
11. Therefore cursed (be) thou from the earth which has opened her mouth and has received the blood of him who (is) thy brother from thy hands.
12. When thou shalt labor in the earth she shall not add that she should give to thee her strength, fleeing and wandering shalt thou be in the earth.
13. And said Cain to the Lord : Great *is* my sin from that which (is) to remit.
14. Behold thou hast caused me to go out to-day from the faces of the earth and from before thee I shall be hidden and I shall be fleeing and wandering in the earth and anyone who shall find me will slay me.
15. And said to him the Lord : Not so, whosoever (is) the killer of Cain, sevenfold shall he be avenged. And put the Lord the sign on Cain that should not kill him every (one) whosoever (should be) finding + him.
16. And went out Cain from before the Lord and he dwelt in the Land that of Nod from east of her which (is) Eden.
17. And knew Cain + his wife and she conceived and bare + Enoch and he built the city and called the name of her which (is) the city after the name of his son Enoch.
18. And was born to Enoch Irad, and Irad begat + Mehuel, and Mehuel begat + Methushel and Methushel begat + Lamech.
19. And Lamech took to him two wives, the name of her that (is) one Adah and the name of her which (is) the second (*lit.*, next, or following) Zillah.
20. And bare Adah + Jobal ; *he* was the father to the inhabitants of the tents and the possessors of the possession.
21. And the name that of his brother (was) Jubal ; *he* was the father to every (one) who (is) laying hold of the cithara and the kinura.
22. And Zillah also *she* bare + Tubal-Cain, an artificer in every work that of the brass and that of the iron ; and the sister of him who (is) Tubal-Cain (was) Naamah.

23. And said Lamech to his wives : Adah and Zillah hear ye my voice, wives of Lamech hearken to my saying ; because that the man have I killed by my wounds and the youth by my blow.
24. Because that one in seven (*i. e.*, seven-fold) shall be avenged Cain and Lamech to seventy and seven.
25. And knew Adam again + Eve his wife and she conceived and bare the son and she called his name Seth, because that has given to me God the seed the other instead of Abel that (or because) slew him Cain.
26. And to Seth also to him (there) was born to him the son and he called his name Enosh. Then began (people) to call on the name of him who (is) the Lord.

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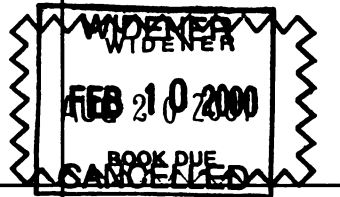


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